THE WATERING OF the OLIVE PLANT IN CHRISTS GARDEN.

* Ly. 389. 60

OR

A SHORT CATECHISM For the first Entrance of our *Chelmesford Children:*

Enlarged by *A three-fold Appendix*

By *JOHN FISK* Pastour of the Church of Christ at Chelmesford in *New-England.*

Thy Children shall be like Olive-plants round about thy Table; Psal. 128. 3.

Those that be planted in the House of the Lord shall flourish in the Courts of our God. They shall still bring forth fruit in old Age &c: Psal. 92. 13, 14.

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Charlotte Harris
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To the Church & Congregation at Chelmsford, Grace & Peace, through Jesus Christ.

BEloved, *What is here presented to Publick view is yours: for looking to the poor-Penman, as Relating to you: to the external moving Cause, as arising firstly & freely from you, to the End & use, as centering in you, to the reason of the Publishing therof, as resting with you, and the care & costs, as to that end expended by you: It must not otherwise be determined but* YOURS. *Which being so, you have saved me the labour, of prefacing on behalfe, either of this so necessary & fruitfull an exercise of Catechising, or of this present draught: or of publishing it. The present encumbrances of our new-begining you know to have declined me till of late, from the former, and mine own inabilities much more from the latter, as being rather desirous to have made use of some others labours that way, or at least-wise to have acted mine own feeble apprehensions in a more private manner amongst our selves. But God hath moved your minds, first to see, and seeing to cause, as it must be as it is. I shall add only a word or two touching use;* 1. *The Scripture quotations in the margent, are so severed by those distinct marks as it is not hard to discern to which answer they pertayn.* 2. *They are orderly set down (for the generall) as they relate to the several sentences or parts*

in the answers. 3. Where more then one, are mentioned to the same purpose, it is not without special cause, and may serve for help of memory, when we may have occasion to branch out such a subject, into its particulars. 4. Profitably you may reduce Promises to their proper heads in the Lords Prayer, and Dutyes or faylings to their proper places in the Decalogue. As for the annexing of these with the Doctrine of the Sacraments, by way of Appendix, It is because the same will more suit with such capacities as are allready entered, then such as are but in their enterance. I say no more but this, If now you & yours, (as is hoped) shall gain any Spiritual fruit by these poor weak Travells of mine, I have my desire: and no small encouragement, in the midst of many wilder ness-discouragements. To His Blessing therefore I commit both you & yours, who is the God of all Blessing: and Rest

Yours in the Lord
John Fiske.

Chelmesford this
25 of 1. mo: 1657.

THE OLIVE-PLANT WATERED.

An Introduction.

Q. WHO *made thee, or gave thee thy Being?*

Answ. GOD, the giver of Beings. (a) Job 33.4. Psal. 100.3. Isay 45.11. Acts 17.28.

Quest. *What is GOD?*

Answ. The Maker, Preserver and Governour of all things. (b) Neh. 9.6. Jer. 45.12. & 27.5. Pro. 16.4. 1 Cor. 8.6. Exod. 20.11

Q. *Are there not more Gods then one?*

A. No, there is but One GOD in three Persons; the Father, Son, and Holy-Ghost. (c) 1 Cor. 8.4,6 Mat. 28.19. 1 John 5.7

Quest. *Wherefore did He make, and doth He Preserve thee?*

Answ. To (d) Serve Him. (d) Psal. 119.37 Psal. 100.2,3. Josh. 24.16, 18. Isay 1.2.

Q. *How oughtest thou to serve him?*

Answ. As (e) He hath appointed in his Law. (e) Isay 8.20. Deut. 10.12, 13.

Quest. *Which is his Law?*

Deut:4.13. Mat: 22.40

Answ. It is breifly (*f*) contained in the Ten Commandements.

Quest. *VVhich are they?*

Mat. 10.17, 18. Mark 10. 19.

A. God spake all these words &c: as in Exod. 20.

Q. *Canst thou keep this Law?*

James 3.2. John 7.19

A. No, (*g*) for in many things wee offend all.

Quest. *What belongeth to the breach therof?*

h Pro:3.33. Gal.3.10. Rom.3.8.9.

Answ. The (*h*) Curse of God, and eternal damnation.

Q *What is then required to be known of thee that wouldest be saved?*

Rev:3.17. Mat:9.12.

A. 1. My (*i*) misery by nature. *Eph* 4.18. *Lam:* 3.39.

k Acts 2.36. 37. Joh.17.3 Rev:3.18.19

2 The means of my (*k*) Redemption, or Recovery. *Psal.* 49.8. *Gal.*4.4,5 *Hosea* 13.14. 1 *Pet:* 1.18.

l Luke 1.74 1 Tit:2.12. 1 Thes.2.12.

3 My (*l*) Duty and thankfullnes required thereupon.

PART 1. Q. *ARt thou then miserable by Nature?*

m Rev: 3.17 Rom:3.16

Answ. Yes, in a (*m*) most miserable condition.

Q. *How, or in what respects?*

n Rom:323. Rom:5.12.

A In respect of [*n*] Sin, and punishment.

Q. *How*

Quest. *How in respect of Sin?*

Answ. In that I am by [o] nature dead in Sin.

o 2 Cor:5.14 Eph. 2.1,5 Jude 12.

Q. *How many sorts of sin are there?*

A. Two, [p] Original, & Actual.

p Psal.51.4,5 Tit.1.15,16.

Quest. *What is Original Sin?*

Answ. The [q] corruption of my Nature, accompanying the guilt of our first Parents transgression.

q Ephes.4.22 Psal.14.1. Rom.5.10-19.

Quest. *In what part is thy Nature corrupted?*

Answ. In [r] every part.

r Psal.14.3. Titus 1.15 1 Thes. 5.23

Quest. *Doth it then reigne?*

Answ. Yes, [s] by Nature.

s Rom:6.12 & 6.14.

Q. *What is then thy life by Nature?*

A. A [ ] multiplying of Actual sin.

t Gen:6.5. Rom:1.29 Psal:40.12.

Q. *What is actual Sin?*

A. The [u] corruption of my Life.

u Gen:6.12. Col. 3.7.

Quest. *How many sorts of actual sin are there?*

Thoughts.
A. Three, namely evill Words.
Deeds.

r Mat:15.19 &5.28,32,34 Psal:10.4,7

Quest. *How art thou miserable in regard of punishment?*

A. In that I am [x] worthy of Death

x Rom:1.32. Rom:3.19 Rom:6.23. John 3 36.

Q. *What Death?*

A. Not only [y] temporal, but eternal

y Rom 6.23. & 5.12 & 7 10. Mark 3. 22. Jude 7

Q. *Is it enough to know this?*

A. No; [a] I muſt be humbled under it. 2 *Chron.* 36.12. *Dan.* 5. 22.

a Rev:3.18 Acts 2.37.

Queſt. *How farr muſt thy humiliation reach?*

A. 1. To [b] break me off from my Sin.

b Dan:4.27. Pſal.51.17.

2. To [c] drive me out of my ſelf.

c Mat:16:24 Mat:13.46

3. To [a] make me ſee my need of a Saviour. *Acts* 9.6. *Mat:* 9. 12.

PART 2.

Q. *How muſt thou come to be ſaved?*

A. Only (e) by Jeſus Chriſt

e Acts 4.12 Rom:8.2,3.

Queſt. *Who is Jeſus Chriſt?*

Anſw. The [f] Eternal Son of God who is both God & man, in one Perſon

f John 3.16. 2 John 3 John 1 2. Mat:1.23. 1 Tim:3. 16

Q. *Why was Chriſt Man?*

A. That [g] He might dy for me.

g Heb:2.9. Phil.2.8.

Q. *Why was Chriſt God?*

A. That [h] by his Death, he might deliver me from death.

h Acts 20.28 Heb:9.14.

Q. *Is He an alſufficient Saviour?*

A. Yes; [i] He is an Alſufficient Mediatour, Prophet, Prieſt, King and Head to his Church.

i Mat:9,28. Heb:7 21. Acts 3.22, Heb:5.5,6 Pſal 2.6. Ephe.5.23.

Q. *How hath he wrought for thee a perfect Salvation?*

A. By his [k] Obedience & ſufferings

k Rom:5.19. Gal.3.13.

ings he hath ſatisfied Divine Iuſtice, and purchaſed for us Reconciliation & Eternal Life. Phil.2.8. Rō:3.25,26. Heb:9.12.15

Queſt *How by his ſufferings?*

Anſ. In [*l*] bearing the whole curſe due to me for my ſin. *l* Gal.3.13 Rom:5.9. 2 Cor:5.21.]

Queſt. *How by his Obedience?*

Anſw. In [*m*] doing the whole will of God for me. *m* Heb:10.7, 8,10. Rom:4. 6. Mat:5.17. Eſay 9.6.

Q. *Is it enough to know this?*

A. No, [*n*] but I muſt believe in Chriſt alſo. *n* John 5.24. Acts 16.31. John 10.38. 2 Chron:14. 11.

Q. *What meaneſt thou, when thou ſayeſt, I muſt believe in Chriſt?*

A. That [*o*] I muſt Reſt upon him alone for life and ſalvation. *o* John 6 35 John 3.15. 2 Chron:14. 11. & 13.18

Q. *Doth not faith admit of degrees?*

A. Yes, [*p*] there is a weak, and a ſtrong faith. 2 *Theſ* 1.3. *Mat*:17.20. *p* Rom:4.19, 20. Mat.14.31 15.28. Luke 17.2.

Queſt. *Can a weak Faith ſave?*

Yes; [*q*] But a ſtrong faith brings aſſurance, and comfort with it. *q* Zach:7.50 Eph 2.8 Rō, 4.20. 15.13. Col:2,2.

Q. *What are the fruits of ſaving Faith?*

A. The two chief fruits are [*r*] 1. Iuſtification. 2. Sanctification *r* Rom:3.1.] Gal:2.16 Acts 15.9. & 26.18.

Q. *What is it to be Juſtified?*

A. To [*s*] be pardoned our Sins; and *s* Rom:4.5.7

2 Cor 5.19, 20. Rom. 5.18

and accepted of God, as Righteous, in his Chriſt unto Life.

Q. *What is it to be Sanctified?*

s Heb 9.13. Heb: 1.3. John 5.21. 1 John 1.9. Col: 3.10, Rom: 6.4.

A. To [*s*] be purged from our ſins and quickned by the Grace of Chriſt, unto Newnes of life.

Queſt. *How is Faith wrought?*

t Rom: 10.17 John 17.20. Gal. 5.22. 1 Cor: 12.3.

A. Outwardly [*t*] by Gods Word: inwardly by his Spirit.

u Acts 2.42 Pſal: 119.93. Luke 17.5 Rom: 4. 11. 1 Cor: 11.17 Mat 28.19,20

Q. *How is Faith (& Grace) ſtrengthned and increaſed?*

A. By the right uſe of the (*u*) Word Prayer, Sacraments, and Fellowſhip.

Queſt. *How by the Word?*

w 1 Pet: 2.1,3 Gal: 3.2. Rev 1.3. Iſa: 1.2 Mal: 3. 16.

A. By [*w*] the due hearing of the Word preached) Reading, Meditation and Conference.

Queſt. *What is Prayer?*

x 1 Sam. 1.15 Iſa: 25.1 Joh 16 23 24 Ro. 8.26, 27 1 Theſ. 5 17, 18 1 John 5.14

A. A [*x*] pouring out of the Soul before God, (or a lifting up of the Soul unto God) in the name of Chriſt, by the help of his Spirit, in way of Petition, or Thankſgiving.

y Pſal: 132.1 Pſ 1.65 1.2 1 King. 8.33. 35 Iſa 51 3. 4 5 & 62 13 14.

Q. *Is not Confeſſion alſo a part of Prayer?*

A. Not our [*y*] Confeſſions only, but our Vows alſo, are to be made to God in Prayer, and either of them are meet

meerly adjoyned to Petition, or Thanksgiving. Psal: 116.2, 11,14

Q. *What Rule of direction have wee for Prayer?*

Answ. The same which Christ [z] taught us, saying, Our Father which art in Heaven &c: z Mat: 6.9 Luke 11.12.

Q. *What is a Sacrament?*

A. A visible [a] Sign and Seal of the Covenant, or promise of Grace. a Acts 2.36, 37 Rom: 4. 11 Gen: 17. 11. 1 Cor: 10 2.4. Mat: 26 26,28

Quest. *What is this Covenant?*

A. The Covenant [b] which God hath stricken with his faithfull people and their seed; that they be his People and He their God. b Gen: 17 1,7 & 9. Exo. 6,7 Hosea 2.13 Heb: 8.10 Mat: 26.28& 28.19,20 Col: 3,9

Quest. *How comes this Covenant to be made good to us?*

A. Only by Christ, [c] who is the Mediatour therof. c Heb: 7.22 & 9.15 1 Tim: 2.5 2 Cor: 1.20.

Q. *How many Sacraments are there appointed us, whereby Christ and his benefits are signified & sealed to us?*

A. Two only now under the Gospel, namely [d] Baptism, and the Supper of the Lord. d Acts 2.41, 42. Mat: 28.19. 1 Cor: 11.23. 1 Cor: 12.13

Q. *Why do we Baptise Infants, seing the Sacraments do serve to confirme and encrease Grace?*

A.

Answ. Because [*e*] the Children of Confederate Believers are under the promise of Grace, and within the Covenant

Quest. *Why do we admit only grown persons to the Lords Supper?*

Answ. Because it signifies our [*f*] growth in Christ, and it is required in the Receiver, that there be an ability of discerning and judging how it is with himself that way.

Quest. *What is that fellowship you spake of?*

A. That [*g*] holy Communion, which the Members of true visible Churches, are by the *Bond of the Covenant*, to exercise joyntly with God in Christ, and mutually one with another, according to the Rule of the Gospel.

Q. *What is that Bond of the Covenant you named?*

A. That [*h*] holy profession which they make, (according to the tenour of this Covenant) of their giving up themselves and their seed to the Lord first, and then to his People; to be his, and theirs in him for the promoting of his Honour & worship, & their mutual edification

Quest

e Acts 2.39. 1 Cor.7.14.

f John 6.55 1 Cor: 11.28 29,31.

g Acts 2.42 47. 1 Cor:10 16,17. 1 John 1.3,7 1 Cor:12.13 27. Phil.1.5.

h Mat:16.16, 17. 2 Cor:9 13. Heb:10 22.25. Heb: 3.1,6. & 4. 14,16. 2 Cor 8.5 Psal 133.1. Neh:10.28 Hosea 2 23 Eph.4.16.

Queſt. *Wherin lyeth the holy Communion they be joyntly to exerciſe towards God in Chriſt?*

Anſw. In [*i*] drawing neer unto, and enjoying of him through Faith, in his own wayes & Ordinances.

i Heb:10.22 25. Pſal:73. 28 & 27.4 Pſa:84.2&c: John 1.12 Col:2.19

Queſt. *Wherin lyeth the Communion they profeſs to exerciſe mutually among themſelves?*

k 1 Cor:12.7 & 22. 1 Pet:4.10 Rom:1.11. 12,13. Coloſ.2.19

A. In their [*k*] mutual participation of the benefit of the gifts and graces of each other.

Q. *Theſe being the outward meanes of our ſpiritual growth, Tell me now what is required to the due uſe of them?*

l 2 Cor: 3.18 1 Cor: 12.3 Rom:8. 26. Mat:18.20 & 28.20.

A. The [*l*] preſence and help of Gods Spirit.

Q. *How may we know when our faith is true?*

A. 1 If it be [*m*] wrought & encreaſed (as hath been been ſhewed) namely, in Gods wayes.

m Rom:1.16 17.

2. If it be in a heart truely humbled. 1 Pet:5.5.

3. If it be grounded upon a word of promiſe, and the free Grace of God in Chriſt teſtified therin. Pſal.119.19 & 42 Mat:11.28, 29

4. If it be accompanied with an univerſal Change. Acts 15.9 2 Cor:5.17 Eph.4.23.24

Queſt

Queſt. *How may we know, when we do grow in faith & grace?*

n 1 Pet: 2.2. Luke 17.5. Phil: 3.13. Rev: 21.6

Anſw. 1. If there be a [*n*] lively deſire and endeavour after growth

o 2 Cor: 6.17 2 Pet: 1.4 1 John 5.18.

2. If there be a [*o*] careſull ſeparating from what hindereth.

p Eſay 4.4.

3. If there be the [*p*] ſpirit of judgment, and of burning.

q Phil: 2.21 Mat: 6.33

4. If there be a [*q*] ſeeking mainly of the things of Chriſt.

r 1 Cor: 11.17 Phil: 3.13 Pſal: 92.13

5. If there be a [*r*] ſpirittal ſtriving to do every duty better: and to gain by every Ordinance more.

s Phil. 1.9,11 Col: 1.10 1 Theſ. 4.1.

6. If there be an [*s*] increaſing and abounding more and more in all holy fruitfullneſs.

PART 3.

Q. *WHerein lyeth the Duty, and thankfullneſs required?*

t Tit. 2.11,12 Luk. 1.74,75 1 Pet: 4.1,2

Anſw: In [*t*] leading a new & holy Life.

u Tit. 2.11,12 1 Theſ. 4.7 Phil: 2.15 Acts 24.16 Rom: 6.13

Q. *Who leads this life?*

A. He who [*u*] ſtrives unfainedly and conſtantly, by the grace of Chriſt, to live, not only in no known Sin, but alſo in the neglect of no known Duty.

w 1 Tim: 1.5 Acts 15.9 Heb: 11.6 Gal: 2.20

Q. *What is the Root of a godly Life?*

A. True [*w*] Faith which worketh by Love.

Q.

Q. *What is the Rule of a Godly life?*

Answ. The [*x*] Word of God, contained in the Old & New Testament, Sūmarily comprised in the Moral Law, or the Ten Commandements.

x 2 Tim:3.17 2 Pet:1.19 Ephe:2.20 Jam.2.8,12

Q. *What are the parts of a Godly life?*

A. 1 The avoyding of all [*y*] evill forbidden. 2 The doing of every duty Commanded.

y Psal:34.12, 14 Esay 1.16.17 Eph:4.22,24

Queſt. *What if through infirmitie, there be a ſtepping aſide from the holy Rule in either of theſe particulars?*

A. We are to be carefull [*z*] out of hand, to recouer our ſelves by Repentance.

z Luke 15.3 Psal:32. tot: Psal:51. tot: Rev:2.5&16 Luke 17.3

Q. *What is Repentance?*

A. The [*a*] turning of the whole man from Sin, unto God.

a Act: 26.18 20 & Act.14 15 Jer:31. 18,19 2 Cor: 7.10,11

Q. *What are the Ends of a Godly life?*

A. The [*b*] making ſure our own Calling and Election: with the ſpiritual good of others, and cheifly Gods Glory.

b 2 Pet:1.5, 10 Mat:5.16 Gal: 1.13,24 1 Pet:3.1 2 Theſ:1.11 12 1 Cor:10 31

Q. *To what end doth the Lord lay afflictions upon the godly in this life?*

A. For their [*c*] Profit, that they might be partakers of his Holines.

c Heb:12.10 Esay 27.9

Q.

Queſt. *Are not the Saints then perfect in this life?*

A. There [d] are none ſo perfect but they ought to endeavour dayly after more & more Settlement, Solidity, Stability, and perfection in all Grace and Godlines.

d Luke 17. 10 Phil: 3 12, 13 14 1 Pet: 5. 10

AN APPENDIX
First
TOUCHING PRAYER

Upon what grounds call you the Lords Prayer, a Pattern Prayer?

A. 1. Becauſe (a) it was given to that end.

a Mat: 6. 9 Luke 11. 1, 2

2. Becauſe it yields Direction touching both the Matter, and the Manner, or Method of Prayer.

Q. *What things are obſervable in this Prayer?*

A. 1. The Prayer it ſelf.

2. The Illuſtration of it.

By

By 1. A Preface before it, in the words,(Our Father which art in heaven

2. A concluſion afer it, in the word (Amen.

Queſt. *What doth this Order and Method uſed by our Saviour in this Prayer teach us?*

Anſw. Somthing required of us, The Preface
Both, in the time of Prayer;
And alſo, before, and after Prayer.

Queſt. *What doth the Preface teach us to attend before Prayer?*

Anſw. Two things.

1. The qualification of the perſon, A child by Adoption, as who hath [*b*] God his Father. *b* Rom:8.15. Zach:12.10

2. The [*c*] preparation of the heart unto the Duty. *c* Pſal:10.17. 2 Chron:12. 14.

Q. *When is the heart duely prepared for Prayer?*

A. When it comes unto it, with (*d*) due Reverence, Humility, Faith, Love and Charity: and with heavenlynes or Spiritualnes of mind. *d* Gen:18.27 Pſal:2,11. Eccl:5.1. James 1.6 1 Tim:2.8 Mat:5.24 John 4.23.

Q. *What help is here afforded herunto?*

A. We are here taught to look at God in prayer, as 1. A Father, in reſpect of his [*e*] tender Mercy and affection. *e* Eſay 63.16. Pſal:103.13

Ps. 147. 5. 20th

f Mat: 6.32. 1 King 8.27. R.v: 1.8. Gen: 17.1 Heb: 4.13. 1 Tim: 1.17.

2. A heavenly-Father, as who is an [f] Infinite, Incomprehensible and Eternal Being, the Omnipotent, Omniscient, and onely wise God.

g 2 Cor: 6.15 18.

3. Our Father, [g] as who is, what He thus is for us.

Quest. *As touching the time of Praying, what doth the Brevity, & yet pithines of the Prayer it self teach?*

h James 5.16 Mat: 6.7,8 Eccl 5.1.

A. That our prayers be [h] Fervent and Sincere.

Quest. *How many parts are there of (this) Prayer?*

Phil: 4.6.

A. Two, 1 Request (to-deliver us from evill. 2 Thanksgiving, (at-for thine is the Kingdom.

The Order of the Pet:

Q. *What doth the Order & Method of the matter presented in this prayer teach?*

Answ. Two things.

i Psal: 50.15 Luke 17.13, 18.

1 That we are as well (i) to be thankfull for, as we are to beg good things.

2 That both in our Requests and Thanksgivings, we are to preferr,

k John 7.18.

1 The things of [k] God before our own. 2 Those of [l] publick before those of private concernment.

l Phil: 2.20.

m Mat: 6.33.

3 Spiritual [m] blessings before temporal.

Q. *How*

Queſt. *How many heads of Petition or Requeſt are there?*

Anſw. Six.

Queſt. *How may this Petitionary part be Sub-divided?*

Anſw. Into two parts.

1 The Apprecatory: in the 4 firſt.

2 The Deprecatory: in the 2 laſt.

Q. *What may this teach us?*

A. That the [*n*] Deprecation of evill is as warrantable, and needfull in its place, as is the Apprecation of good.

n Phil 4.6. P[illegible] & ofc in the Pſalms.

Q. *What diviſion would you make of the Apprecatory part?*

A. It doth contain Petitions for good things, as they concern, Firſtly God. Secondly Man. And theſe in the firſt place reſpecting his ſpiritual life Secondly his temporal life. The things which belong unto his ſpiritual condition are conſidered as reſpecting,

Firſt the Grace of the Kingdom.

Secondly the Obedience required of man to the Lawes of the Kingdom, or Will of our King himſelf.

Q. *What learn we hence in particular concerning the manner of Requeſting good things?*

Answ. 1. That the matter of these four several heads of petition have such a dependance each upon other, as the second is subordinate to the first; the third to the second, and first; and the fourth to the three foregoing petitions orderly.

2. That the former afford matter of argument to enforce the following.

3. That temporal good things are not to be begged, but conditionally.

Mat:26.39, 42.

Quest. *What doth that Petition (Hallowed be thy Name) concern?*

PET: 1.

A. The Glory of Gods great Name.

Q. *What are we taught to beg in this petition in general?*

A. That [*o*] God would so overrule all things in the world as the Glory of his Name may be provided for.

o Psal.48.10. & 115.1. Ezek 36.20, 23. Exod: 9. 16. Neh 9.10 Psal:29.2. Esay 29 23. Ezek:20.9, 14.22,44

Q. *What in particular?*

A. 1. The [*p*] enabling of us by his Grace, to become every way in our Times, instrumental of his Glory.

p 1 Pet:3,15 Psal:50 23. 2 Thes 1.10 12. 1 Pet:2. 9,12. & 4.10 11,14,16.

2. The [*q*] fullfilling of the word of his promise to his Church & chosen ones: and of his threatnings against the enemies of his Name.

q Rom:15.8. 9. 2 Sam:7. 25,26 Psal.79.9. Rom:11.33, 36.2 Thes.1.9

Psal.75.1. Esa. 63.12,14. with 64.12.

Quest

Queſt. *What graces are here to bee ſought by prayer?*

Anſw. Principally the [r] knowledg, fear, and love of Gods Name.

Q. *Confeſſion being an adjunct of prayer, what evills do we learn here to be confeſsed?*

A. All our [s] Ignorance of Gods Name, forgetfulneſs of it, concealing of it, with the neglect of calling upon that his Name: and in a word, all manner of our taking his name in vain.

Queſt. *VVhat more?*

A. The [t] prophaning, abuſing, or blaſpheming of his Name by others

Queſt. *What doth the ſecond head of Petitions teach us to aſk of God in prayer?*

Anſw The communication of [u] Himſelf, Spirit & Grace, in the inward efficacy, and outward ſignal Teſtimonies of his ſpecial Preſence & favour

Q. *What more particularly?*

A. 1 The [w] caſting down of Satans kingdom, with all its props, be they perſons or things.

2. The [x] Erecting of his own Kingdom in the world, where it is not, and the maintaining & increaſing

r Pſal.9.10. 11. Pſal.86. 11,12. Pſal. 69.9. & 36.

s Jer:48.17. Pſal:44.20. Mal.3.14. Pſal:40.10. Jer:10.25 Exod:20.7 1 Tim:6.1 2 Sam:12.14. Rom:2.24 Rev:2,13.

t 2 King. 19. 1.4. Pſal:119 136. & 158. PET:2.

u Pſal: 65.1, 2,3. Rom 14 17. 1 Cor:1. 4,9. Luke 17 20,21. 1 Pet:1.8. Pſal:4.6. Exod:33.15. Pſal:106.4,5

w Pſal:69.24 35. Rev:11. 17,18. Pſal.68.1,2. Rom:6.6. 1 John 3.8. Rom:16.20 2 Tim:2.26.

x Pſal 51.18. Mat:6.33. Eſay 62.7. 2 Theſ:3.1.

Psal.122.6. Eph.6.18,19 Psal.51.12 Esay 9.7 Col.2.19. 1 Thes.3.12. y Ruth 4.11. w Ephe 6.4. Gen.18.19 1 Tim.2.2 Ps.49.22,23 2 Kin.16.1,2 Psal.80.17. Esa.19.19,20 Dan.12.1. z Rev.22.20 2 Tim.4.8.

sing of it where it is: as concerns both the inward grace, and outward administrations therof.

2. The [*y*] graunting and blessing such means as may advantage herunto: Such as godly family nurture, civil Government, Schools of learning &c:

4. The [*z*] hastning the Kingdom of Glory.

Quest. *What are the special Graces as concerns the Kingdom of God, that we are here to pray for?*

Answ. 1. The [*a*] enlightning our understandings to discern the misteries of the Kingdom.

a Mat.13.11. Mat.11.23 Ephe.1.17, 18.19.

Ezek.36.26. Ps.1.2. 12. Mat.5.3.

2. A [*b*] Teachable self-denying frame of heart to subject to the Government therof.

b Acts 8.23. 24. Heb.4.2 John 4.24 1 Cor.3.18

3. The use of [*c*] Faith, Hope, and Love, with sincerity, as necessary to the enjoying of spiritual Cōmunion with God, in the wayes and administrations therof.

d Mat.5.10 Mat.16.24,

4. Patience under the cross, which they that receive this Kingdom must expect.

Q. *What matter of confession is here presented unto us?*

e Rom.7.24 & 10.3. Luke 19.42.

A. The [*e*] Corruption of our nature

ture, and its fruits in the blindness of the mind, in infidelity, pride, earthly-mindedness, slavish fear &c:

Mat:13.58
Luke 16.14. 16. & 12.37
James 4.6.
John 3.1,2

Q. *What else may we here lament?*

Answ. The [*f*] low estate of the Church, the insolency and prevalency of the common enemy, the atheism, impiety, and gross idolatry of the world with all the superstition and humane inventions & corruptions crept into the Church: & any defect of present means of redress. 1 *Tim.* 6.3,4,5. *Jude* 13,18,19

f Psal:79.8. & 80.12,13. & 79.1,2
Psal.2.1,2,3.
Lam:5.8.18.
Isa:14.1,2
Mat:23,13. & 15.6,13.
Col:2.20,23
2 Thes 2.4,7
Esay 63.5.
Mat:9.36,38

Quest. *What doth the third head of petitions, in those words (Thy will be done on earth as it is in heaven) teach us to sue for in prayer?*

TET:3.

Answ. The [*g*] dayly fresh-supplies of all needfull grace, as to the enabling of us to both the doing and enduring Gods will, and the persevering therin, unto all well-pleasing to him

1 Chron:29. 30. Num:28. 4. Jo.15.4,5. Heb:12.28 Phil.2.12,13 Gal:2.20 Col:1.9,11 1 Cor:15.58 1 Pet:5.10.

Q. *What more particularly?*

A. 1. The [*h*] making known his will unto us, both what he would have us to do, and how to do it.

g Psal:143.8. 10.Psal.119. 125 & 18. & 18. & 27. Psal:86.11.

2. The [*i*] enclining of our hearts to attend diligently all due means, for the finding out what his will is with us and

i Psal:119.10. 11.15.00. & 62 & 67. Posea 6.3. John 7.30. John 7.17.

and for the forming of them into the obedience therof.

Pſal:119.36, 100, & 106. Gal:4.19. 1 Cor:9.27.

3 The [*k*] ſubjecting our wills to his will, now once manifeſted. *Pſ.*40.8 *Mat:* 7.21. *Joh.* 5.30.& 6.38. *Ro* 12.1

k 1 King.13. 19.20,21. Acts 21,14.

4 The [*l*] aſſiſtance of his Spirit, to carry us an end our endeavours in that reſpect.

l Pſal:119.35 & 27.11. & 5.8 & 51.11 12 Phil.1.19 Mat:28 20

5 The [*m*] taking the letts out of the way, whither ſuch as are within, or ſuch as are without us.

m 2 Cor 10.5 Pſal:119.39. & 134. Zech:9.8.

6 The [*n*] diſapointing their wills which are oppoſite to Gods will.

n Pſal:148.8. Zech:3.2 Job 5.12.

Queſt. *In what manner is Gods will to be done?*

Anſw. In every part of it, concerning duties of either general or particular calling, doing or ſuffering what we are called to, according to the heavenly pattern before us.

Queſt. *But the holy Angels & ſpirits of the juſt ones in heaven, not being ſubject to ſufferings, Wherin ſhould we imitate them?*

1 Pet:2.20. Deut:5.33 Epho:6.6 Acts 2.46 2 Cor:9.7 Pſal:119.32. & 60. Phil:2,14 Pſal:119.6 1 Chrō:28.7 Gal:6.9

A. In doing or attending Gods will Sincerely, ſpeedily, cheerfully, faithfully, conſtantly and unweariably.

Q. *What Graces are we taught here*

eſpe

especially to seek?

Answ. A right [o] esteem of Gods word & wayes: Love and delight in the same, an upright and enlarged heart or free spirit, with the hatred of every evill way, and tenderness of conscience.

[o] Psa.119.128 & 97 Psa:18 21.23. Psal:119.32. Psal:51.12 2 Kin:22.19

Quest. *What matter of confession, or lamentation is presented unaer this third head?*

Our [p] natural impotency, frowardnes, and deadnes to that is good, the wisdom of the flesh, and carnall reasonings opposing, and the slight account of Gods word, ministers, and wayes.

[p] 2 Cor:3.5 Pro:2.14,15 Psal:18 26 Jer:4.22 James 3.15 2 Cor:1.12 2 Cor:10.5,6 2 Chron:36.16.

Q. *What other matter of this sort?*

A. The [q] guile, sloth, unchearfullnes, unfaithfullnes, and wearisomnes attending us, when we are about any good, with all the imperfection of our obedience, and all such our thoughts, speeches & actions, as suite not to the will of God.

[q] Psal:32.23 Jer:17.9 Pro:26.13, 16. Jer:9.10 Psal:78 57 Mal:1.13 Luke, 17.10 1 John 3.4.

Quest. *What further matter of complaint this way?*

Answ. The [r] great hatred and opposition in the world, against the

[r] 2 Tim:3.8. Rom:10.21 Titus 1.16 2 Pet:2.2 Acts 19.9.

Acts 28.22 Truth, Will, and wayes of God.

Queſt. *What are we taught under*
1 PET: 3. *that Fourth head of Petitions, (Give us this day, our dayly bread?*

Anſw. Gods [*s*] Fatherly care & compaſſion, to the dayly ſupplying of us, with the outward neceſſaries and comforts of this life.

s Mat: 7. 11. Mat: 6. 32 Pro: 30. 8.

Q. *What be they?*

t Gen: 28. 20 21 Col: 4. 14 Pſal: 104. 14, 15, 16. Deut: 26. 2 3 John 2. Pſal: 39. 13 Pſal: 4. 8. & 147. 14 Acts 12. 5 Heb: 13. 23 Acts 16 25

A. Such as; [*t*] Food, Rayment, and Phiſick: health & ſtrength of body in the right uſe of them. Outward peace, ſafety & liberty, with the means therof: and the removal or prevention of what tends to the prejudice of the ſame.

Q. *What more particularly are we taught here to pray for?*

u Deut. 28. 11 Pſal: 37. 17 & 24, 25 Pſal: 34. 9, 10, 19 & 36. 6

A. 1. Such creature [*u*] comforts as are needfull for the ſupportation, preſervation or reſtauration of our outward man.

w Ruth 4. 15 Gen: 24. 63 Pro: 19. 14. & 21 10 Pſal: 28. 3 Deut: 28, 3.

2. Such ſuitable [*w*] relations, or ſuch ſuitableness in relations, with ſuch abilities, ſkill, faithfulnes on their parts, as may conduce to our outward comfort.

x 1 Kings 10 8, 9.

3. Such wholeſom [*x*] Laws,

Gov

Government, and order in Civil ſociety as conduce to a quiet & peacable life. Rom:13.4. 1 Tim:2.2

4. The enjoying a [*y*] Civil, and religious right to our enjoyments. *y* Exo:20.15 1 Cor: 3.22, 23.Rom.8.17

5 The bleſſing of our honeſt labours travells & endeavours, for the procuring of any of them. Pſal:127.1. Pro:10.22 Deut:28.12.

Queſt. *Are there not more particulars of this nature?*

Anſw. Yes, as 1. The [*z*] ſupplying us with meet means, & advantages, in this reſpect, as a meet place of abode, meet imployments, meet aſſiſtance &c: *z* 2 Kirg.2. 19. & 6.1,2 Pſal:16.5,6 Acts 17.26. 1 Cor:7.20 Pſal:54.4 1 Chron:27. 33.

2. The [*a*] bleſſing of all ſuch our enjoyments, to our uſe. *a* Deut:28.4. Hag:2.6 2 Tim:4.4

Queſt. *What things are they, which do prejudice our outward life, and the comfort of it.*

Anſw. Sickneſſes, [*b*] and infirmityes of the body, outward caſualtyes, and loſſes of the creature, unſeaſonable weather, ſtrife and diviſion amongſt neighbours, the oppreſſion,& unrighteouſnes of ſuch as we live with, publick diſturbances in the Common-weal, or any of thoſe judgments of the ſword peſtelence & famine, *b* Deu:28.20 to 44. Pſal:91.10 Hag:2.17 2 Tim:3,1,3 Amos 4.6,10 2.Chron:15. 5,6 Mat:24.7 Ezek:5.17

Q.

Queſt. *What ſpecial graces are wee here taught to ſue for?*

[c] Pſal:37.5.7 & ver:34 Gen:32.10

Anſw. Confidence [c] in God, as relying upon his Fatherly Providence, a hopeful wayting Gods time and ſeaſon, and humility, as willing to be beholding to him, for the leaſt of his mercyes.

Queſt. *What other?*

A. Sobriety, and [d] moderation in the purſuit & uſe of theſe things; contentation with our preſent portion and a Sympathy with the Saints, in their outward condition.

[d] 1 Pet:5.8 Phil:4.5, 11 Rom:12.15 & 15.3.

Q. *What portion of theſe outward things are we to eſteem the fitteſt for us?*

[e] Mat:7.11

A. 1. That which the wiſdom of our [e] heavenly-Father carves out unto us.

[f] Pro:30.8.9

2. That which [f] expoſeth us leaſt to tempation.

[g] Deu: 28.47 Mat:6.33 1 Pet:4.10, 12.

3. That which is [g] neereſt ſuited to the meaſure of grace communicated: and is moſt advantagious to our communion with God; and to our ſpiritual growth.

Q. *What evills are we taught here to confeſs?*

A. A

Anſw. 1. Carnal [*h*] confidence, whether in our ſelves, or in any creature.

2. Carking [*i*] care, and diſtruſt of Gods Providence, with the ſinfull fruits thereof.

3. Diſcontent, and [*k*] murmuring at our preſent condition.

4. Envying [*l*] at the proſperity of others.

5. All [*m*] idlenes, improvidence intemperancy, and luxury, ſinfull ambition, and ſelviſhnes, and incompaſſionatnes. *Rom:* 13.13. *Jer:* 45.5. *Phil.* 2.21. 2 *Tim:* 3.2. *Mat:* 25.42,45.

h 2 Cor:1.9 Pſal:146.3 & 20.7 Mark 10.24
i Heb:13.5 Mat:6.25,26 1 Tim:6.9 1 Theſ:4.6
k Exo.16.2,3 Num:11.4,5 Pſa:78.28,29
l Pro:3.31 Pſal:37.1,7
m Pro:18.9 & 19.15 2 Theſ:3.19 John 6.12 Mat:24.38 Pro:21.17 & 23.30 Amos 6.6

Queſt. *What are we to deprecate, or to pray againſt under the two following heads of petition?* PET:5.

A. All the [*n*] evill of ſin: Both the guilt & puniſhment of ſin; as reſpecting the time paſt, (under the 5.t head) and the prevailing of remaining corruption, together with the cauſes, or means conducing to the committing of ſin: reſpecting time to come, (under the ſixt & laſt head of petitions.

n Hoſea 14.2

Queſt. *What may we conceive, we are taught hence?*

A.

o Rom:2.23 Esay 59.2 Jer:5.25

A. 1. That [*o*] the due care of Gods glory, of our communion w th God, & even of enjoying the comfort of our dayly bread; doeth enflame in a child of God, a sincere desire of the taking away of sin, as the great lett therof.

p Psal:51.9. 10 & 79.8,9

2. That [*p*] we as well do seek of God, to be kept from sin for the time to come, as to be pardoned our sin past.

q Psal: 32.3, 4.5 & 2Sam: 11, & 12 Psal:39.8 & 41.4 1 John 1.9 Psal: 85 2,8

3. That [*q*] the neglect of sueing out a pardon, for sin already committed; makes way for us, to be delivered up of God, to the committing of yet more sin.

Q. *What then more particularly are we taught to pray under the fift head?*

r Psal:130.3, 4 & 32.1,2 Rom:4.6 Psal: 51.1,2 Psal:25.7

A. 1. The [*r*] not-imputing to us, our sins: but contrariwise the imputing & applying the Righteousnes of Christ to us to our justification.

s Psal:51.7, 12 & 14 Psal:25.7 Joel 2.14 Rom:8.15 Col:2 2 Ephe:1.7

2. The [*s*] not leaving us under darknes, & doubt in this respect; but the clearing up unto our soules, his acceptance of us in his Christ, through the freenes, & riches of his grace.

t Psal:103.8, 12. & 69.16, 17 & 38.1 Heb:12.6

3. The [*t*] not deserting of us in time of affliction, or of his frowning dispen

diſpenſations: but the ſo appearing unto us in the ſame, (as in all the ordinances of his Grace:) as we may perceive his Fatherly-love to us therin

Pſal:13.1
Eſay 63.9
Cant:3.10
Eſay 38.17
Hoſ:14.4,7

4. The not [*u*] deferring, but haſtning the full execution of that gracious ſentence of abſolution pronounced in our juſtification.

u Dan:9.19
1 Kings 8.49 50 1 Joh:2.1
Pſal:40.11, 12 & 16,17
Ephe:1.7,14 with 4.30

Queſt. *Why is this added (as we forgive them that treſpaſs againſt us?*

Anſw. To ſhew that [*w*] ſuch (as in whom this holy diſpoſition is found) may with the more confidence urge, & expect, the obtaining forgivenes at Gods hands.

w Mat:5:7
Mat:6:14
Mat:5:44,45
Mat:18:21 to 35
Ephe:4:31

Queſt. *How farr forth ſhould wee forgive others?*

Anſw. 1. So farr forth as [*x*] the offence is an injury to us.

x Mat:18.21 22 & Mark 2.7

2. So far forth as [*y*] the glory of Gods Name, their own ſpiritual good, and the due preſervation of our own right, in a way of righteouſnes & charity, may be regularly provided for.

y Mat:18:15, 21
Luke 17:3,4
1 Cor:10:31
1 Cor:8:9, 13
1 Cor:6:1,4
1 Tim.2:2

Queſt. *What graces are we taught then to beg for, under this head of petition?*

A. Repentance [*z*] and humiliation

z 1 Kings 8 46:48

Rom:5:1: tion for ſin, ſpringing from the true knowledge of our ſelves, & ſin; & of Chriſt, and him crucifyed: and peace, flowing from the application of remiſſion.

Q. *What other?*

a Rom:8:15 Zech:12:12 Rom:14:17 Pſal:18:25 *A.* The [*a*] ſpirit of Adoption, joy in the Holy ghoſt, with mercifulnes and readines to forgive others.

Queſt. *What are the ſpeciall ſins to be lamented?*

Rom:2:5 ...he:4:19 ...:32:2 *Anſw.* Impenitency [*b*] hardnes of heart, benūmednes of conſcience, with Guile in the matter of confeſſion and Repentance.

Queſt. *What evils elſe?*

Job 12:6 Deut:29:19 Lam:3:18 1 Tim:2.8 Rom:12.17, 19. *Anſw.* Carnal [*c*] ſecurity, doubting of Gods mercy, implacablenes, or backwardnes to forgive, & forget injuries: Hatred & deſire of Revenge.

PET:6. Queſt. *What are we taught particularly to deprecate vnder the ſixt head, in theſe words (lead vs not into temptation, but deliver us from evill?*

d Rom:1:24 2 Sam:24:1 2 Chrō:15:2 Pſal:27:9 Hoſea 5.6 *Anſw* 1. Gods [*d*] anger, in the ſad effects thereof, in his leaving or forſaking of us.

e Mich:7:18 19 2. The [*e*] power or ſtrength of

qu

our own corruptions, and what ever tends to the feeding, or exciting of the same. *Psal.* 39.1,2. *Jam:* 1.14,15.

Rom:13.14 Psal:19.13. Psal:63.1 Esay 6.5 Psal:120.5. Mat:26.41

3. The [*f*] prevailing provocations and flateries (or threats) of the world.

f 2 Pet:2.9, 10. 1 Tim:6.9

4. The [*g*] suggestions & temptations of the Devil, and the prevayling of the same.

g Rom.16.20 Ephe:6.11. 12,18.

5. Unsanctified [*h*] afflictions, of what kind so ever, yea & unsanctified prosperity too.

h Pro:~~13.9~~. 1 Cor:10.13 Dan:8.10.18 Psal:69.22

6. Spiritual [*i*] defection, or apostacy from the truth of God in our judgments, or from the way of God in our practise, as the effect of any of these.

i 2 Cor:2.8, 11. Jude 24. Luke 8.13

Quest. *What Graces are we taught particularly to beg?*

Answ. The [*k*] quickning Grace of Gods Spirit, all strengthning and supporting grace: with all the severall peices of the spiritual Armour.

k Psal:80.18 Psal:119.36 37, 88. Psal:68. 28 2 Tim:4.~~18~~. 1 Pet:5.~~10~~ Eph.6.11,18

Quest. *VVhat more?*

Answ. His blessing [*l*] of all good means for the mortifying of corruption repressing of temptation, strengthning of Faith, and the helping forward our recovery, when fallen: and our standing, and perseverance, when recovered.

l Esa 27.9 Psal:133.3 Gal:6.1. 1 Cor:5.5 Col:4,12.

Queſt. *What elſe is here ſought?*

Anſwer. The [*m*] final conqueſt and victory, over all our ſpirituall enemies through the grace of Chriſt.

m 1 Joh:5.4. 1 Cor:15.57 Rev:2.7,17, 26. Rev:3.5, 12,21. Rom:8.37.

Queſt. *What evills are we taught here to lament?*

Anſw. 1. What ever ſin may provoke God, to give us over to be tempted.

2. What ever miſcariages may encourage the Adverſary, and ſo lay us open to his Temptations.

3 Such evills, as may occaſion the Lord to withdraw himſelf, in time of temptation.

Q. *What may be ſome of the ſpecials that may provoke the Lord, to ſuffer us to be tempted?*

A Carnal [*n*] ſecurity, Self confidence, unprofitablenels under Ordinances, the abuſe of our chriſtian liberty, ſinfull ſelf-love, Formality in Gods Worſhip, and a careleſs ruſhing upon a temptation, with the favouring any one ſin in our ſelves.

n Luke 21.34 36. Mat:26. 33.35 2 Theſ.2.11, 12. Gal.5.13. 2 Tim:3.2. & 5. Luk.22 55,56 2 Tim:4.10, with Mat:13 20,21

Q. *What are they by which the Adverſary is encouraged?*

A. As the [*o*] dallying with any ſin gives

o 2 Pet:2.13 With 19.

gives him boldneſs; or the ſuffering of any unmortified luſt: So in ſpecial, the neglect of Gods Ordinances, idlenes & negligence in our callings. the delighting in carnal mirth, and pleaſures, vain company, needleſs ſolitarynes, and ſlaviſh fear & cowardice; with many ſuch like. *Eccl* 4.12. 1 *Pet*: 5.8,9.

James 1.14 with Gal.3.24. James 4.7,8. 2Sam 11.1,2 1 Tim: 5.12, 13. Eccl.2.1.& 1 King:11.1 4. Pſal.39.12.

Queſt. *What ſpecialls are there, cauſing Gods withdrawment of his Grace in time of Temptation?*

Anſw. The [*p*] wavering of our Faith, ſtrangenes towards God, ſpiritual ſloth & careleſneſs, impatiency of ſpirit, a growing ſoon weary of affliction, a giving way unto the Temptation, the uſe of indirect means in any caſe, and the like.

p Jamcs 1.6. 7. Job 22.21 Pro:13.4.& 1Sam:13.8,9 Pro:3.11 Ephe:4.27 Eſay 30.1,2.

Queſt. *What reaſons have you why you do take theſe words,* [*For thine is the Kingdom, the Power and the Glory, for ever,*] *to point out the thanksgiving and ſo a direction for the ſpecial matter and manner of that part of prayer?*

The Doxologie.

Anſw. 1. Becauſe, Thanks-giving being a part of prayer, muſt have ſome place, in this ſo perfect a Pattern.

2. Becauſe, in other platforms in-

dited by the Spirit of God, we find 4) thanks-giving (sometimes) to close the same. 3. Because, the [ ] expres Rule requires the joyning thanksgiving with petition.

q Psal:54 56 57.59 & 61

r Phil:4.6 Col:4 2 r 1 Thes.5.17 18.

4. Because, this very form of words is mentioned in other Scriptures, by way of Thanksgiving.

s Rev:4.11, 17 Rev:12. 10.& 19.1 Jude 24,25 & in special 1 Chron:29. 12,13

Quest *What direction have we here touching such good things in particular, as it behoveth us to mention & record, in our thanksgivings?*

Answ. To attend the [t] matter of the several heads of Petition, and so to look at the same good things, as we are to beg; as the same we are to be thankfull for. As the causall conjunction [For] seemes to point out.

Psal:71,14, 16.Esa.26.13 1 Chron:16. 4.

Q. *Wherin lyeth the force of that expression* [*For*]?

A. It seemeth to denote this reason why we should depend upon God in prayer, for all and every, the severall good things before specified: Namely because, that of God doth appear in each of them (enjoyed) as which ought to be, by the enjoyer, acknowledged to his own prayse.

Qu

Queſt. *Where have you any inſtances of any part of the matters under the firſt head of petitions, acknowledged by way of thankfullnes?*

PET: 1.

A. In Pſal 145.5,to 21.& 115.1.

Queſt. *Where find you inſtances of the matter, under the ſecond head, to this purpoſe?*

Anſw. In Pſal. 146.vers 1. with 7, to 10. Pſal:147.1,2,3. Pſal:135.&136 Pſal.97. & 98. & 99.

PET: 2.

Q. *Where obſerve you any part of the matter of the third, mentioned to Gods prayſe?*

PET: 3.

A. In Pſal.147.18,20. Pſal ~~132.~~ 86 1 Theſ:1,2. 2 Theſ:1.3. Pſal66. 8 9. 2 Cor:9.13.

Pſ. 103. 20 21, 2 Cr. 8:16

Q. *Where in holy Scripture do you read, of any inſtances of this nature, relating to the fourth head?*

PET: 4.

A. In Pſal:147. 7. & 12. 13, 14. Pſal:68.19. Pſal:34.3. Deut:8 10,18

Q. *Where are there inſtances of like ſort, pertaining to the fift head?*

PET: 5.

A. In Pſal:103. 3,8,12 &c: &85.2,3

Q. *Where can you direct me to any inſtance, to the ſame effect, belonging to the ſixt & laſt head of petitions?*

PET: 6. *Answ.* In Psal:34.19,20. Psal:33.18 20. Psal:30.11. 2 Tim:4.17,18.

Quest. *Is it not sufficient unto true thankfullnes, barely to mention before God such of these good things, as we profess our selves thankfull for?*

A. No, for the formal cause, and life of our thanksgivings seemeth (by our Saviours direction here) to ly rather in the feeling and affectionate acknowledgment of that, of the Eternal Kingdom, and Power and Glory, of God; which is exercised about, and declared in and by, any the said good things, and the graunting & continuing of them.

Q. *What may we be then directed to, in those words. (Thine is the Kingdom*

A. If not alwayes explicitly, yet implicitly at least, to affect our hearts thankfully, with those Divine Attributes which shine in such a thing. The Supream influence of Divine Providence in ordering ought concerning it, and the freenes of Gods Grace in conferring it.

Psal:92 2. ibid 4.

Psal:94. 8.

Q. *Is there ought else, wherwith we should affect our hearts herin?*

A.

Answ. The fullnes of the Lords right, and Soveraignty over us, now interested in such a good thing, or possessed of it. The subjection of all such instruments to him, as would have witl stood it, and dependance of ought what ever concurred instrumentally to the effecting of it, upon Him: And Lastly, but not leastly, the Kingly Mediatourship of Christ, in the conveyance of this grace of the Covenant unto us. Psal:95.3.7 Psal:115.1.2 3. Psal:114.3.8 Psal:148.tot Psal:93.tot:

Quest. *What are we taught in those words, (and the Power?)*

Answ The hearty-acknowledgment of such a good thing, as we would express our thankfulnes for:

1. As an effect of that Power in God, which is Infinite & unsearchable, or of that God, which is Omnipotent or Allsufficient. Rev:19.6. Psal:111.6 & 145.3.4 Gen:17.1.

2. As it is, not only wrought, but applyed also & continued to us, by the said Power of God. Psal:79:81. Psal:59.16 Ephe:1.10

3. As wherby also the means, or second causes conducing ought therunto are & were enabled, to reach their ends, and impediments removed. Psal:145.11. 1 Pet:1.5 Psal:66.3.7.

4. As whereby we enjoy the bles- Ephe:3.20.

Psal:68.34, 35.

sing of it, and are therupon the more fitted and enabled, to the service of our God.

Quest. *What learn you from those words* [*And the Glory?*]

Ephe:2.12. Psal:145.5, 10,11. 2 Thes:1.9. Isal:111.3 Rom:9.22, 23. Psal:96.8. Psal:105.1,3

Answ. That what ever Divine perfection, such a thing doth speak the glory of, be taken notice of by us, & be acknowledged in such wise; as both our hearts be lifted up in the exalting the whole Glory of Gods great & Glorious Name: and others be provoked also to set forth, and to be affected with, the Glory of God.

Q. *What gather we from those words* [*For ever & ever?*]

Mal:3.6. Heb.13.8. Rev:1.8. 1 Chron:29 14,16.

A. As an acknowledgment of God as the same JEHOVAH, from everlasting to everlasting, and that we yet owe our selves, and all we are & have unto Him: So an avowing, or ingaging our selves, and what we have unto him through his grace for the future.

Gen: 28.20, 21.

The Conclusion.

Quest. *What is the force of that Conclusive particle* [*Amen.*]

A It is an expression, wherby wee both profess that we do & will through Grace

Grace look after our prayers: And do teſtify as the fervent deſire, ſo the thankfull perſwaſion of our hearts, of Gods hearing, & accepting our prayers, in and through Him, who is of all his promiſſes (wherof this prayer is a Summary Store-houſe) the AMEN.

Pſal:85.8. 1 Cor:14.16 2 Cor:1.20. 1 Pet:4.11. Rev:3.14

APPENDIX Second

Appendix 2.

TOUCHING the NATURE *And uſe of the two Sacraments of the* GOSPEL.

Of the two Sacraments

First in General.

WHat neceſſity is there of opening the Doctrine and uſe of the two Sacraments of the Goſpel?

Anſw. 1. To remove Ignorance.

2. To prevent Superſtition.

3. To redreſs much unpreparation touching them.

Queſt. *Wherin do the two Sacraments of the Goſpel; Baptiſm, and the*

Lords Supper, and those two of the Law Circumcision & the Passover agree?

a 1 Cor:10.1 2,4. Rom:4.11. 1 Cor:5.7.

Answ. In [a] Substance of signification: the same Christ, Righteousnes Grace, Life, sealed up in both.

Quest. *Wherin do they differ?*

b Gen:17.11 & Mat:3.11, Mat:26.19 & ver:26,27 Mat:28.19. & Heb.2.2. & 10.28,29.

A. As in other respects, so in their [b] Elements of resemblance. Duration and manner of signification, and Operation: Those of the Gospel being more Cleer, powerful, extensive, and for continuance.

Quest. *Wherin do Baptism, and the Supper agree?*

c Rom:4.11 1 Cor:1.30 Rom:6.3,6 & 1 Cor:10. 16.

A. As in some other respects, so in [c] Representing, exhibiting & sealing the same grace of the Covenant, the same Christ, the same benefits by Christ

Q. *Wherin do they differ?*

d Acts 2.41, 42.

A. 1. In their [d] Order, Baptism preceds, the Supper follows.

e Ephe:4.5. & 1 Cor:11. 26.

2. In their [e] Time. Baptism once, the Supper oft administred.

f Mat:3.11. & 1 Cor:11 23.25.

3. In their [f] Elements, water belongs to Baptism, bread & wine to the Supper.

g Acts 2,38, 39. & 1 Cor: 11,28,29,31

4. In their [g] Subject, Baptism includes even Infants, the Supper belongs

longs to grown persons, in whom is some settlement of judgment, & soundnes of affection.

5. In their [h] Use, Baptism doth point out a Being in Christ, and in the Covenant: The Supper, a continuance and growth therin.

h Gal:3.27. with Rev:3.20.

Quest. *What considerations doth the outward matter of the Elements offer to us?*

Answ. These two especially.

1. The Senciblenes of them, pointing out the Wisdom & Love of Christ, in applying him self to divers sences at once; the more familiarly to convey the Savour of him self to us.

2. The [i] Simplicity of them, as which be more generally, and easily attainable, and more safe & intire from carnal sensuallity & pomp.

i 1 Cor:2.5. & 14.

Quest. *What is the formal excellency of these Ordinances, or wherin doth it consist?*

A. In the due [k] appropriation, of the outward Elements & signes to, and their union with the grace signified

k Mat:3.11 Rom:6.3.4 1 Cor:11.24

Q. *What is the general end, and use of these two Seals?*

A.

Answ. The Sealing or ratifying the whole Covenant: The promisory part on Gods part to us ward: the restipulatory or repromisory part thereof on our parts to God-ward. In sum, That He will be our [*l*] God, and we will be (through the Grace of the Covenant) his people.

l Gen: 17.1, 10.

Q. *What is the subordinate end?*

A. The [*m*] profession of our faith and charity.

m Gen: 17.13 1 Cor: 10.16, 17.

Q. *Wherin doth the Lord assure us thereby, that he will be our God?*

A. In exhibiting his [*n*] Christ unto us, with all his benefits, in all their fulnes: and in all the dimensions, measures, & treasures, of breeding, or nourishing grace.

n Rom: 8. 32 2 Cor: 1.20.

Q. *We having thus looked into the Constitution of these Sacraments, Let us see what pertayns to the due Celebration of them in general?*

A. A [*o*] Minister, & people duely qualified, and the Sacramental acts duely attended, according to Christs institution.

o Heb: 5.4 Ephe: 5.2,4. 1 Tim: 3. 2 Esay 52.11. Hag: 2.12. Psal: 50.21. Exod: 12.43 Mat: 3.15 1 Cor: 11.24 28.

Q. *Whose place doth the Minister sustain in these acts?*

A.

Answ. The place of Christs [p] Embassadour, and the Steward of the Mysteries of God.

p 2 Cor:5.20
1 Cor.4.1.

Quest. *What be those Sacramentall acts, and what is their use?*

Answ. Washing [q] or sprinkling breaking, pouring forth, distributing, taking, eating, drinking, &c: which serve to set forth the application and reception of the Grace represented under the Elements.

q Mat:3.5
Mat.26.26, 27.

Quest. *Why use you Baptism, in the first place?*

In particular Of Baptism.

A. Not only [q] because it was first ordayned (as was also Circumcision, to which it answers in substance of resemblance) But because in order of nature, our planting or ingraffing into Christ, and our begetting, breeding & bringing forth of the womb of the Church, do precede our nourishment and growth therin.

q Mat:21.25
Exod:12.48
Col:2.11,12
Rom:11,17.
Psal:1.3.
Psal:87.5,6

Q. *What is the Parents duty, in respect of the Infant to be Baptised?*

A. To [r] present it to the Lord in this Ordinance of his in due season, in the face of the publike Assembly: And in the due consideration of the

r Mat:[illegible]:28
Mat:19.13.
Psal:51.4.
2 Sam:12.16
23.

woe

woefull pollution of nature, conveyed
Exod:20.6. by them unto it, to commiserate it in
Gen:17.7. their ſouls, mourn & ſigh for it, and to revive their faith in the Covenant, as touching their ſeed.

Quelt. *Is this all?*

[s] Mat:3.11. 1 Cor:7.17. Epheſ:2.11, 12. Ephe:6.4. *Anſw.* Further, they are to [s] joyn with the Church in humble confeſſion of its original guilt, Supplication for the inward & ſpiritual waſhing, and thankſ-giving for ſuch a means of ſtrengthning their faith, as touching Gods good-will towards it: and ſo to give it up unto the Lord, and to his people in him, devoting it to his ſervice, & engaging the bringing it up to him, and for him.

Q. *What is the Churches duty?*

[t] 1 Pet:3.21. Mark 16.16 1 Cor:15.29 Gal:3.27. Rom:6.3. Mat:28.19 *A.* As each one for his part, to call to mind, the grace of [t] Baptiſm, formerly offered to him, to abaſe himſelf in the ſenſe of the former breach of his engagement, and Reverently to attend this Ordinance, improving the remembrance of his own Baptiſm to his own ſpiritual advantage: So all of them joyntly, by humble confeſſion, prayer, and thankſ-giving to look up unto God

God for the Infant (or who other) presented to Baptism.

Quest. *What is the Ministers duty?*

Answ. As to understand so to teach the doctrine & use of this Ordinance, and in a grave, holy sort to dispence the same, according to the Institution, with prayer, and thanks-giving. 2 Cor:3.6. Mat:28.27. Exod:40.9 Mat:3.11. 1 Tim:4.4. & 3.15.

Quest How *can Infants be conceived capable of Baptism?*

A. As well, as of [*u*] Circumcision of old. And to be Baptised, or Circumcised, outwardly, or inwardly, no external action of the receiver is necessarily pre-required, he being properly rather a patient therin: and also there being no word in the new Testament, which makes void that former appointment of God, of setting the initiating Seal of the Covenant upon such. *u* Col:2.11, 12. with 1 Cor:7.14. 1 Pet:3.21. Deut:30.6 Ephe:2.5. Gen:17.11, 12. initiation

Quest. *To what use serves it?*

A. To [*w*] Signify, and seal, its visible relation to Christ his body the Church; and unto Christ himself, the head of his Church, by vertue of the Covenant: and consequently its visible interest, in the Priviledges of the Covenant *w* Gal:6.15 1 Cor:12.13 John 15.2 Rom:4.11 Gen:17.11. Heb:12.25

venant, & its obligation to the termes and conditions of it.

Of ỹ Lords Supper.

Queſt. *What things are there properly conſiderable in the Lords Supper?*

Anſw. Principally. 1. The outward Elements and actions.

2. The inward diſtinct grace.

3. The ſpecial end of it.

Queſt. *Why are here two diſtinct Elements, and in Baptiſm but one?*

Erſh.

A. Becauſe, this Ordinance tends to [x] ſet forth the full nouriſhment of the ſoul: and this neither bread, nor wine apart would do, the one being the ſtaff of Life, the other the cheriſher of the ſpirits.

x Heb 4.16 Pſal: 104.15. Judg: 19.19 Rom: 14.21. Jud 9.13.

Queſt. *What are we to obſerve, as touching the outward acts of the Supper?*

A. The acts on the Miniſters part and on the receivers.

Q. *What are the acts on the Miniſters part?*

A. Theſe four. To [y] Take, To Bleſs, To Break or poure out, and to deliver forth the Elements in the Name of Chriſt.

y Luke 22. 19.20. 1 Cor. 11.23 24.

Q. *What do theſe actions import?*

A, The ſetting of Chriſt apart for ſuff

suffering, and death and suffering of Christ accordingly, and the free communication of the benefits therof to so many as do receive him.

Acts 2.23.36
1 Cor: 21.26
John 6.51

Quest. *Whence is it, that from Christ is our spiritual support, and strength in grace, as well as our first being in grace?*

Answ. From hence, that He is appointed & hath undertaken to be the alone Mediatour of the Covenant, and so the All in all of the souls-happines.

[a] Heb: 9.15
1 Tim: 2.5.
2 Cor: 1.20
Col: 3.11
Col: 2.9.
John 10.10.

Quest. *How is Christ propounded to us in the Supper, as the soul-nourishment?*

Answ. As the same [b] stands in relation to the word of promise, wherin Christ is made the souls own, to feed her

[b] 1 Cor. 11. 24.
1 Cor: 10:16

Quest. *Wherin doth the Sacramentall nourishment stand?*

A. In all [c] manner of Spiritual supply, to any of the wants of the soul as concerns its health, growth, stability or fruitfulnes in grace.

[c] 2 Pet: 1. 3.
Psal: 84.11 & 37.4 & 92 12, 13, 14.
Hos: 14.5.8
3 John 2
John 1:17: & 17.11
Esay 63.3.4.
Ephe: 4.16
Psal: 73.26
1 Cor: 15.58

Quest. *What do those acts of the receiver, in taking, eating & drinking, the Elements set forth?*

Answ. How Faith-Sacramental [d] apprehends & applies Christ, al-along to the soules spiritual nourishment:

[d] Esay 1.29.
Luke 5.
Esay 25.6,7.
Psal: 118.
24. Esa. 55.2

Tit:1.15. Rev:3.16. Jer:2.13.

For it conſenting to the word of Gods promiſe & tender, & ſubmitting in obedience to his command, does lay hold upon & improue Chriſt, to all needful ſupplies of Grace, ſpiritual ſtrength, & life, and gathers out the ſweetnes and comfort of all.

Queſt. *What is the end & uſe of the Supper?*

e John 10.9 & 15.4. Heb:9.16.

Anſw. 1. To confirm [*e*] the Promiſe, concerning nouriſhment and growth by Chriſt, to the experience of the believing ſoul, depending alone upon Chriſt, and his grace for the ſame

f Col:2,20 2 Cor: 5.14, 15. 1 Cor:11.16

2. To [*f*] engage the ſoul, both to depend conſtantly & confidently upon Chriſt to that end for the future and to improve all back again unto Chriſt, and his Honour.

APPENDIX
third
TOUCHING OBEDIENCE
And the Rule thereof.

Appendix 3. of the Decalogue.

Queſt

WE having (in part) discovered what God will do for us: Now let us hear what Hee requireth of us?

Answ. Obedience unto [*a*] his Will Revealed.

a Psal: 40.8. Psal: 143.10. Mat: 7.21.

Q. *Where is Gods Will made known?*

Answ. In the [*b*] holy Scriptures, of the Prophets and Apostles, whereby the Moral-Law (which is an Abbreviat of Gods Will) is in the several parts of it fully explained.

b Mat: 22.40. 2 Tim: 3.16, 17.

Quest. *What is the Moral-Law?*

Answ. It is that [*c*] full, perfect & unchangable Rule, which the Lord himself gave & uttered, as his ~~last~~ will, unto his people in the wildernes, prescribing the whole duty of thankfullnes and obedience; which the Lords redeemed ones in Covenant with Him, be obliged unto.

c Psa: 19.7, 10 Exod. 16. & 17.1. & 19.2 & 19.9 with Exod: 20.1- Eccl: 12.13 1 Cor: 10.2,3 & Ex: 31.18

Q. *How many things do you observe in it, as you have it expressed in* Exod: 20.

Answ. Two things.

1. The Preface, verse 1,2.

2. The Cõmandements themselves to verse 17.

Quest. *Whereto serves the Preface?*

Answ. To acquaint us with a three fold reason enforcing the obedience to this Law, upon the Lords people.

d Esay 49.5.9 Psal:45.11. 1. Because, He is [*d*] the Lord, having Soveraign Dominion over all.

e 2 Cor:7.1 2 Pet:1.4 2. Because, He is our [*e*] Covenant-God, all the Promises wherof, are so many engagements unto obedience.

Quest. *What is the third reason?*

A. Because of the several engaging [*f*] Mercies, which we do partake in, by vertue of the Couenant: and as the Head of all, Our Redemption by Christ, figured by that deliverance the Church had out of Egypt.

f Luke 1.74. Eph 4.20,21 Esay 43.1,2, 3.

Q. *How is the Moral-Law divided?*

g Exo:34,18 Exod: 32.15 Mat: 22,26, 27. *A.* Into ten [*g*] Commandents or Words, conteined under two Tables. The first Table consists of the four first concerning the duty we owe immediatly to God. The second, of the six last concerning the duty we owe immediatly to our Neighbour.

Q. *What is the general duty of the first Table?*

h Mat: 22.29. *A.* To [*h*] Love the Lord thy God with all thy heart &c:

Quest. *How may the four first Com-*

mand

mandements be diſtinguiſhed?

Anſw. 1. The two firſt concern the matter of worſhip, *viz:* The firſt Natural: as which the knowledg of God and of his Nature teacheth.

The ſecond, Inſtituted, as which the knowledg of Gods Will teacheth.

2. The two latter, the adjuncts of Worſhip, *viz:* The third, the holy manner of Worſhip. The fourth the holy time of Worſhip.

Queſt. *Why be ſome Commandments ſet down, in the Affirmative, ſome in the Negative?*

A. To point out wherin the [*i*] danger of Gods own people, by reaſon of temptation &c: doth nextly, and moſt immediately ly.

i Hoſea 4.1, 2,6. & 5.15.

Queſt. *What is to be obſerved for the better underſtanding of theſe Commandements?*

Anſw. Eſpecially four things.

1. Where any Duty is Commanded the contrary evill is forbidden: and contrarywiſe.

2. Under one particular mentioned, are conteined all of the ſame kind.

3. Under what ever Duty, or Sin

expreſſed, all both meanes, occaſions,& ſignes therof are intended.

4. Under Man, of whom duty is required, the whole Nature of man, and under one Relation, all ſorts of relation, are comprehended.

Commandement 1.

1 Queſt. *What is the firſt Commandement?*

Anſw. Thou ſhalt HAVE no other [k] GOD before ME.

k Exod.20.3

Q. *What is required in Commandement firſt?*

l Eſay 33.12. Jer:10.10 1 Cor:8.6

A. That we do [l] enjoy, & own the Lord JEHOVAH, and him alone for our GOD.

Q. *What is required herunto?*

m Pſal:4.6. 1 John 1.3 Rom:6.11

A. Our Spiritual [m] Communion with God, both in receiving all Grace from him, and in improving all grace to him, and his Glory.

Q. *What ſpecial Graces are they, the enjoyment & improvement wherof is here required?*

n Job 22.21. 2 Pet:3.18

A. Knowledg, [n] Faith, Fear of God, Hope, Love, Humility, Patience Joy in God &c: namely in reſpect of their Being, and Growth.

Q. *What is required, as wherin to exer*

exerciſe theſe graces?

A. 1. The [*o*] hearing the voyce of God.

2. The calling upon his [*p*] Name in prayer, both ordinarily & extraordinarily, with holy faſting or feaſting, or in a religious oath, lot, or vow.

3. The ſubmitting to the [*q*] Will of God revealed, both to do & ſuffer, according therunto.

o Heb:3.7. Mic:6,9. & Heb:4.2

p Rev.10.12 14. 1 Tim:2 22. Act.2.21 Dan:9.2,3 Eſt.9.19. Pro:16.33. Gen:28.20

q 1 Pet:4.19 James 1,23

Queſt. *Is ought elſe required as concerns our Communion with God?*

Anſ. Yes, the [*r*] maintaining & improving our Spiritual Communion with Him.

r 2 Pet:2.11 1 John 1.3,5 Pſal:84.2. & 73.17.

Queſt. *In what manner?*

Anſw. In all [*s*] Sincerity, Zeal, Humility, good Conſcience, Watchfulnes & Perſeverãce. 1 *Pet:*5.8. *Eph:*6.18

s Num:14. 24. & 1 King 18.21. Num:25.12. 13 Mic:6.8 Acts 23.1. & Heb:10.22

Q. *By what means is it maintained?*

A. We are required to that end, to keep in [*t*] high eſteem, carefully to conſerve & encreaſe; and as carefully to improve to Gods honour in his worſhip & ſervice, every gift & grace, of his Spirit in us.

t Heb:12.28 & 1 Pet:4.10 Pſal:66.28 2 Pet:1.11. Mat.25.15

Q. *Who are they that ſo eye this Commandement, as to do therafter?*

Answ. Such as [*u*] take the Lord, to be their only Portion & Glory.

u Psal:119. 57. Esay 60.19 2 Cor:10.17

Quest. *What is here required, in order to the using such good gifts in the service of God, to his honour?*

A. The [*w*] giving up of, both our hearts unto God, in fastning al our love, trust, hope & fear upon Him: And also our lives, through a care of walking with God whilest we live.

w 2 Chron: 30.8. Pro:23.26. Rom:13.10. & Psal:16.1 Esay 26.4 Jer:14.8 Pro:23.17 Rom:6.13 Psal:116.9

Q. *What is required to the improving our Communion with God?*

A. The [*x*] ready subjecting our own wills, & endeavours to Gods will and way wholly, and in every respect

x John 7.17 Rev:3 20 *y* John.3.27 John 14.21, 23.

Q. *That which we have spoken to; appertains to the affirm: part of the Commandement: what is therefore forbidden in the Negative?*

A. All those motions, vices, and corruptions of heart & life: as which be contrary to the vertues, graces, motions, dispositions and duties here required.

Commandement 2.

Quest. *Which is the Second Commandement?*

y Exod:20.4 5,6.

Answ. Thou shalt not [*y*] MAKE to thy self any GRAVEN Image &c:

Quest

Queſt. *What are we to take notice of, as contained in this Commandement?*

A. 1. What is therin Cõmanded.

2. The Reaſons in particular enforcing it.

Queſt. *How may we gather what is herein Commanded?*

Anſw. From the contrary herein expreſly forbidden, according as in the former.

Q. *What is in generall here forbidden?*

Anſw. The [z] Worſhiping of God, with ſuch outward Worſhip, as hath not Him the Author therof. z Jer:7.31. Acts 24. 14.

Q. *What is then required here?*

A. To [a] Worſhip God, with ſuch outward Worſhip, as only himſelf hath appointed, and in his Word revealed. a Deut:12.32 & 4 12. Mat: 28. 20.

Q. *What outward worſhip, hath the Lord appointed?*

A. The [b] exerciſe & uſe of the holy Scriptures, both in publick, and in private; by the inſtant attendance upon the reading, preaching, or hearing therof, even in ſeaſon, and out of ſeaſon. b 1 Tim:3.16 John 5.39 & Col: 3. 16 Luke 4. 21. Acts 2. & 3. & 7 Pro:22.6. & Gal:6.6.

Queſt.

Queſt. *What more?*

Anſw. Meditation [c] therupon, ſinging of Pſalmes, and holy conferrence, tending to mutual edification.

c Pſal:1.2. Mat:26,30. Col:3.16 Mat:3.16 Luke 24.14. 2 Tim:4.2

Queſt. *What elſe?*

A. The [d] uſe and exerciſe of Prayer, in our publick meetings, Religious & Civil: in our private families dayly, & continually, and in our ſecret retirements oft, and upon all occaſions.

d Phil:4.6. Acts 3.2 & Mat.21.13 Pro:3.6.& 20.24 Zech:12 12 14. Joſh:24.15. Mat:6.6.

Q. *What other means of worſhip is there?*

A. All the [e] Ordinances of the Goſpel, which peculiarly doe reſpect a particular viſible Church, both its conſtitution and its ſtate being conſtituted, its Inorganick, and its Organick ſtate: And laſtly alſo ſuch as concern either the whole Church joyntly, or the members in particular.

e 1 Cor:4.17 Pſal:2.12 Mat:16.19 Acts 14.23 & Tit:1.5& 1 Cor:5.13 Phil:1.1 Mat:18.16, 17 Act:14.27 Acts 20.28 1 Cor:12.25

Q. *Is not the uſe of Seals and Cenſures included?*

A. Yes, the ſame are [f] amongſt other Ordinances, enjoyned here.

f Mat:28.19. Acts 2.44 Mat:18.17 2 Cor:2.6,7

Q. *What appears to be here particularly forbidden?*

A. As all [g] humane inventions &

g Deut:4.2 Mat:15.9 Col:2.8,9

ap

appointments in Gods Worſhip: So all profane contempt, or careleſs neglect, of any part of Gods outward Worſhip, appointed by himſelf.

James 4. 2. Luke 19. 27. Rev: 3. 9 Gal: 2. 4 Luke 13. 34. Zech: 14. 16 18. Zeph: 3. 11 1 Sam: 4 3 & Jer: 7. 4, 14. Lam: 4. 20 Act. 14. 12, 14 1 Cor: 1. 12 Amos 5. 16 1 King. 22. 43.

Q. *Is there ought elſe here forbidden*

Anſw. Yes, the Superſtitious abuſe or Idolizing any of the Inſtruments, or meanes appointed of God, in his Worſhip: and the doing of any honour to any humane device.

Queſt. *What are the Reaſons?*

Anſw. They are two.

The firſt is taken from the Juſtice of [*i*] God in avenging the breach of this Commandement, upon the offender, and his poſterity.

i Deut: 23. 8. Exod: 34. 7 Num: 14. 18 Mat: 3. 7 Luke 13. 35.

Q. *What is the ſecond Reaſon?*

A. It is taken from the [*k*] Mercy of God extended, in ſuch the fruits of it, as are the viſible tokens of his favour & preſence, in his Ordinances; to the keepers of this Law, and their Ofspring, who are here looked at, as ſuch as Love God; when the breakers are ſuch as hate him.

k Deut. 5. 29. & 12. 25, 28. Pſal: 112. 2 Deut: 30. 6 Acts 2. 39 2 Cor: 12. 14 John 14. 15

Q. *What is the third Commandement?*

Commandement 3.

A. Thou ſhalt not take the Name

Exod: 20. 7.

of

of God in VAIN &c:

Queſt. *How many things are obſervable in this Commandement?*

Anſw. 1. The Commandement it ſelf. 2. The Reaſons of it.

Q. *What is it to take Gods Name in vain?*

A. In thought, word, or deed to abuſe, or profane the Name of God.

Q. *What is to be underſtood by the Name of God?*

A. All what ever relates unto God as his [*l*] Worſhip, and the worſhipers of Him, his Churth, his Word, Ordinances & Works; as well as his Titles, and Attributes.

l. Acts 9.15 Exod: 33.19 Dent: 32,3 Deut: 12.5 2 Chron: 7. 14. Rom: 1.19, 20.

Q. *What is then the Scope of this third Commandement?*

A. To Regulate all the worſhipers of God in the right manner of worſhipping him, and in the right uſe of all that is called his Name, and alſo in the ordering their own converſation aright

God's Worſhip.

Q. *In what manner ought wee to worſhip God?*

John 4. 24.

A. In [*m*] Spirit and in Truth.

Q. *But after what manner, more particularly?*

Anſw

Anſw. We ought to [*n*] apply our ſelves to the holy Worſhip of God, with a holy deſire, affection, and preparation, Before; With due Reverence, and Devotion, In; and with a Spiritual ſavour and uſe of it, After: Allwayes obſerving outward Order, and Decency, in & about the ſame. *Ec.*5.1,2 *Heb:*12.28. *Lev:*19.30. *Act.*10.2. *Pſal:* 18.1. *Cant:*2.3. *Heb:*4.2.1 *Theſ.*2.13.

n Job 23.12. Pſal:84.12. Pro:23.13 Mat:13.44. Pro:8.34 1 Pet:2.2 Pſal:42.2,4 Pſal:122.1. & 69.9. 2 Chr.12.12 1 Cor:14.20

Queſt *How ſhould we uſe the Titles of God?* 2. Titles.

Anſw. In [*o*] ſerious matters, after a Reverent manner, and to a good end, holding them forth in a holy life. *Rom* 9.5. 1 *Cor:*10.31. 1 *Theſ.*1.12. &2.12

o 1 Pet:3.15. Eccleſ:5.2. Gen:14 19 Jer:4 2.

Queſt. *How ſhould wee uſe his Attributes?* 3. Attributs

Anſw. In ſuch a [*p*] holy ſort to acquaint our ſelves with them, and to think, and ſpeak of them, as to the gaining ſome ſpiritual ſweetnes, ſavour and fruit thereby. *Exo:*15.11. *Pſa.*31.7

p Pſal.104.34 Pſal:139.17. Rom:2.4 Joel 2.14 Pro:16.10 Rom:4.20 Gen:17.1 Rom:12.1 2 Sam:16.10 Jer:10.6,7

Queſt. *How ſhould we demean our ſelves towards Gods Church, and thoſe in Covenant with Him?* 4. Church

A. To [*q*] prize, honour, & love ſuch, to entertain & deſire fellowſhip with

q Pſal:16.3 & 15.4. Pſal 137.6. Col.1. 4. 1 Joh.3.14

Psal.122.6,9 Pro:15.12 & 13.20. Acts 9.26 & 21.7 Heb:6:12 & 13.7 Gal.6,10.

with them, imitate their vertues, help bear their burdens, sympathize with them in their conditions, seek their prayers for us, & long after their good all our dayes. *Pro:* 20.4. *Rom,* 12.15. *Gal:* 6.2. 2 *Thes:* 1.11. 1 *Thes:* 5.25.

Quest. *How are we to Sanctifie the Name of God in his Workes?*

5. Works.

1. of Creatiō

Answ. 1. In the beholding the [r] works of Creation, to see that our hearts be drawn neerer to himself the Creatour, our Tongues do utter his Prayses, and our Lives do speak a Spiritual use made of them.

r Psal:143.5, 6. Esay 51.6 Heb:1.10. Psal:105.2,3 Rom:1.19, 21.

2. of Provid.

2. In [s] Afflicting Providences, to see and acknowledg Gods handy-work, to search out his mind, and to be quickned thereby, unto Humiliation Repentance, Dependance upon God, Weanednes from the world, & the like.

1 Afflicting s Psal:32.4 & 38.2 Mic:6. 9. Lam:3.39. Deut:8.2. Esay 30.15 Psal: 131.5

2. Smiling.

3. In the [t] plentifull Supply of the Creature, to receive it thankfully from God the giver, and to use it in all holy fear, faith, humility, zeal of Gods Glory, and care of others good: with watchfulnes, sobriety, and the minding our latter end. 1 *Pet:* 5.8. *Psal:* 30.6.

t 1 Tim:4.5. Jude ver:12 Rom:14.23. Gen:32.10. 1 Cor:10.31 Pro:3.7. Amos 6.6 1 Tim:6.17 18,19. Luke 21.34,36.

3. of Grace.

4. To observe, admire, & magnifie the

the works of his Grace, upon whom-ſoever: to rejoyce therat, to ſeek the perfecting therof; and readily to ſhew forth what God hath done for us that way, to the Glory of God, and the edification of others: and to walk worthy of his Grace, depending upon him for dayly freſh ſupply.

Rom: 11.33. Ephe: 1.7 2 John 4. 1 Pet: 5.10 Pſal: 66.16 2 Pet: 1.8 & 3.18. & Eph: 4.1 Coloſ: 2.19

Queſt. *What are the particular miſcarriages, tending to the breach of this Commandement?*

Anſw. They are the ſeveral evills, as conſiſt either in the [*w*] defect of any the graces or duties preſcribed, or in what-ever is in conrariety thereto.

w 1 Chron: 15.13. Mat: 15.9.

Queſt. *Whereto ſerves the Reaſon?*

Anſw. To teach us, [*x*] that though man fayles, yet God never failes, even manifeſtly to puniſh the wilfull breach of this Commandement.

x Hoſea 4.1. Jer: 23.10, 11, 12. Jer: 7 18 Zech: 5.4 1 Chr: 15.15 1 King: 13.4 Acts 5.5. 2 King: 19, 22, 35 1 Cor: 11.30

Queſt. *What is the fourth Commandement?*

Command: 4.

Anſw. Remember thou keep [*y*] Holy the SABBATH day &c:

y Exod: 20.8 to 11.

Queſt. *What things are here to bee taken notice of?*

Anſw. 1. The Dutyes enjoyned.

2. The Reaſons preſſing to them.

Queſt

Quest. *What is the general duty?*

Answ. Solemnly & Religiously to observe, a certain set solemn time, of the Lords own appointment, for the drawing neerer to himself, in all the wayes of his holy Worship.

Q. *What is that set time of Gods own appointment?*

a Mat: 24.20 Esay 56.6. Esay 58.13. Rev: 1.6.

A. It is the [a] seaventh part of time, or seaventh Day, called the Sabbath, or particularly the Sabbath of the Lord thy God, or the Lords-day.

Q. *Hath the Lord left us any Scripture-Rule, whereby to find out the time, of the begining & end of the Sabbath?*

a Gen 2.2,3 Exod: 31.17

A. The first seaventh day from the [a] Creation, wherin the Lord rested from all his works, which he Created, is laid before us in this Commandment as a pattern-Sabbath, guiding us as in other respects, so in this of the time, wherin we ought to begin and end our Sabbath.

Q. *Why observe we the first day of the week, seing the seaventh or last day was at first observed in the Church?*

b Psal 118.24 John 20.19, 26. Act. 2.1. &c:

A. The day is by [b] Divine appointment now changed, from the last day

day of the week to the first, for the memorial of the Lord Christ his Resurrection, as upon this Day. Lev:23.11,-16. Acts 20. 17. 1 Cor:16 2. Rev:1.10.

Quest. *What is the Sabbath-duty in particular?*

Answ. 1. To Rest this day.

2. To Sanctifie the same.

Quest. *What are we enjoyned to Rest from, upon this Day?*

Answ Not only from the breach of [c] any other Commandement, which is euery-dayes-duty: but from occupying our selves about such things as are lawfull upon an other day, attended to. c Lev:23.7. Esay 58.13 Exod:16.28 29. Luke 23. 56. & Mark 16.1. Exod: 31.13 & 24. 21. Neh.13. 16,20 Jer. 17. 24. Exod:16.9

Quest. *But is this Rest absolutely enjoyned?*

Answ, No, for what [d] tends to further the Worship of God on the day, or else doth appertain to common honesty, or to the serving some special Divine Providence, imposing a necessity of present labour, for the preservation of life, or the comfort of it: the same may be done on this day. d Mat:12.1.9 2 King:4.23 Psal:81.3. Neh:8.10 Neh:5.18.

Q. *What is it to keep it Holy?*

A. To pass the time holily, in the holy attendance upon the duties of

Gods holy Worſhip.

Queſt. *What are thoſe dutyes of worſhip wherin we are to imploy our ſelves on this day?*

Anſw. All thoſe [*e*] which are enjoyned in firſt & ſecond Cõmandement in that manner of wiſe as required in the third, and this in publick & in private.

e Pſal. 92. tot & 63. 2 & 27 4. Acts 2. 7 2 Tim. 4. 2 Acts 16. 13. Ezek. 46. 1, 01.

Queſt. *Is that which is commonly called Contribution, a publick Sabbath-dayes work?*

A. As (in the [*f*] due performance of it,) it is a fruit of faith & holines an act of love & mercy, a teſtimony of thankfulnes, and a token of a heart enlarged in the ſenſe of Gods bounty, on that day taſted of, and rejoyced in: ſo it is moſt ſuitãble to the publick work of the day.

f Luk. 21. 1, 2. 1 Cor. 16 1, 2. Exod: 23. 15 Pſal: 45. 12. Mat: 5. 23.

Q. *What are the private dutyes?*

A. Such as we are to attend before the publick or after, either in the family, or apart by our ſelves.

Q. *What be they that be to go before?*

A. The [*g*] reading Gods word, & inſtructing the family there-from, prayer, holy meditation of Gods word and works &c:

g Num: 28. 9 10. Pſal. 119 147, 148. Pſal: 63. 1.

Q.

Queſt. *What be they that be to follow?*

Anſw. Meditation [*h*] of the word heard, examination of what was taught by the word, recalling it over in the family, taking triall of their profiting who are under our charge, holy conference, prayer, ſinging of pſalms.

h Mal: 2. 2 Luke 2. 19. Pſal: 119. 97. 98. Acts 17. 11 Deut: 6. 6 Heb: 2. 2. Acts 13. 42 Luke 24. 17. Num: 28. 10. Pſal: 92. 1, 2.

Q. *To whom is this charge concerning the ſanctifying of the Sabbath given?*

Anſw. As the charge [*i*] concerns all, So in an eſpecial ſort ſuch as are Superiours, as to keep it themſelves, ſo to care that they who be under them, do ſo alſo.

i Neh: 13. 15 1 Tim: 2. 2. Jer. 17. 20, 27 Gen: 18. 19 Pſal: 101. 8. Joſh 24. 13 2 Chron: 34. 33.

Queſt. *What be the Reaſons uſed here to enforce the care of ſanctifying the Sabbath?*

Anſw There be divers reaſons inſinuated, but three mainly inſiſted upon

1. The firſt wherof is taken from the equity of the Command.

2. The ſecond from Gods own example.

3. From the Divine inſtitution of the day, and his bleſſing it to the ſincere obſervers of it.

The ſecond Table.

Queſt. *What is the duty in generall which the ſecond Table enjoynes?*

Answ. To love our [k] neighbour as our selves.

[k] Mat: 22. 39

Quest. *Unto what special heads are the dutyes of Love or Righteousnes which we owe unto our neighbour to be referred according to the order of the six following Commandements belonging unto the second Table?*

Answ. Unto these six heads.

The first concerns our Neighbours Honour & estimation.

The second his life & lively-hood

The third his chastity & purity.

The fourth his outward estate and goods.

The fift & sixt, as in order to the better performance of our charge respecting the foregoing, enjoynes us

1. Truth in our speeches, promises and dealings.

2. Contentation, with our own condition.

Commandement 5.

Q. *What is the fift Commandment?*

Exod: 20. 12

A. HONOUR thy Father &c:

Q. *What consider you in it?*

Ephes: 6. 2

A. The Precept it selfe, and the Promise annexed,

Q. *What is the Scope of that Precept?*

A.

Answ. To direct [*m*] as a Rule, each one of us in that his duty, to be performed to his neighbour, which his Place, Age, or gifts properly call for: as to the end Political-order might by this means be duely observed in humane-Societyes, warranted by God.

m Eccl:10.7 Gen:2.18 Ec 1:4.9 Psal:133.1 1 Cor:14.40

Quest. *Why are the duties due from all sorts of relations, in humane-societies prescribed under the term of Honour?*

Answ. Because the duty which ones place, or condition calls for from an other, doth in the due performance of it, and ought in the doing thereof to respect his Honour, whether he be Superiour, equal, or inferiour.

n 1 Pet:2.17 & 3.7. Pro:29.15 Eccl:4.13

Quest. *What is that duty of Honour which we do owe in general to all, whether Superiours, equalls, or inferiours?*

Answ. To tender, & [*o*] to endeavour according to Rule, the upholding that state of worth, excellency, or reputation of our neighbour, with which God hath invested him in any humane society; and not only to preserve it un-impaired, and unblemished but even to promote the same, so far forth as in us lyeth.

o Rom:12.10 1 Pet:2.17 1 Sam:19.4 Mat:18.15, 16. Pro:22.1.

Quest. *What is the duty in general, which we are here enjoyned to perform to our Superiours?*

[p] Lev. 19.3 1 King. 1.17 24. John 20 15. Mat. 13. 27. Job 32.4 & 29.7,10. Lev: 19.32 1 King: 2.19 Gen: 43.23 Rom: 13.6,7 1 Pet: 3. 3 1 Sam: 15.30 with 2 Sam: 20.1,2.

Answ. Both [p] inwardly to Reverence them in our hearts, and outwardly in due sort to express the same, and that readily upon all occasions, both in word & deed, in such wise as may both testifie our esteem of them, as our betters, and our care to deserve well of them; yea and to procure likewise unto them like honourable esteem & respect from others.

[q] Psal: 27.10 & 103. 13,14 Esay 49.15 Pro: 2.12. 1 Thes: 2.11 Job 31 18 & 29. 16. Gen: 43 29, 30 1 Sam: 3. 6, 2 Cor. 6.13 Ruth 3.10, 11, & 2.8

Q. *What on the other side is the duty we as Superiours, do owe unto our Inferiours?*

A. To [q] bear and maintain towards them, an inward Parental-affection, and suitably to demean our selves in speech & action. 1 Pet. 3.7. Tit 2.7.

[r] Ephe: 5.25 Titus 2 4 Pro: 5.19 Mal: 2.14. & Pro: 2.17. & 31, 11. & 12. 11. & 12.4.

Q. *What be the dutyes the Husband and the wife do mutually owe each to other?*

A. Conjugal-love, [r] faithfulnes, helpfulnes, and also fellowship in family-worship. Gen. 2.18. 1 Pet. 3.7.

Q. *What be the dutyes which the wife oweth to her husband?*

A.

Answ. Besides [*s*] the common dutyes aforesaid, shee owes him Reverence, subjection & obediẽce. *Eph.* 5.24

s Eph: 5.33. 1 Pet: 3.2.4. 5.6. 3 Tim: 2.12

Quest. *What be the dutyes of Honour, the Husband owes to his wife?*

Eph: 5.24

Answ. Besides [*t*] the common duties before mentioned, he as a head should care to govern, direct, protect and cherish her, as a part of himself, and to provide for her, to his best endeavour, according to his place and condition.

t Eph: 5.23. 1 Pet: 3.5 1 Cor: 14.34. 35. Eph: 5.29. Exod: 21.10 1 Tim: 5.8.

Quest. *What be the duties of Honour that children do owe unto their natural Parents?*

Answ. [*u*] Thanksful-Recompence due-Reverence, and child-like-Obedience.

u 1 Tim: 5.4. Gen: 42.12 Mark 7.11 Gen: 5.29 Pro: 23.24. 25 Ruth 4.15 Gen: 25.9 Gen: 48.12 Col: 3.20.

Quest. *But be the same dutyes due to Step-fathers & Step-mothers?*

Answ. Yes, in as much as [*w*] they occupy the room, and be bound to the same trust, of their natural Parents.

w Ruth 2.11 18. & 3.5.& 2.2. & 3.1. Luke 2.51.

Quest. *What be the duties of Honour that natural Parents do owe unto their children?*

A. Carefully [*x*] to endeavour that they may both live, & live well: and

x Psal: 127.4 5: 1 Tim: 5.8. Judg: 13.3.4 Mat: 2. 13.14 Gen: 21.7.& 17.18

that iu order therunto, they may be both well educated by good nurſery, and nurture, and well provided for. 1 *Tim:* 3.4. *Gen:* 24.3. 2 *Cor:* 12.14.

Mat: 19.13, 1 Tim: 5.10. Ephe: 6.4 Pro: 29.15 & 22.6 2 Tim: 1.5 Pro: 17.22. Deut: 6.7 Job 1 5. 1 Sam: 1.21

Queſt. *What is the Honour, required of Servants towards their Maſters?*

Anſw. Beſides that [*s*] Reverence (belonging to all inferiours) due ſervice and ſubjection, with all faithfulnes & thankfulnes. *Gen:* 31.40. *Mat:* 25.29.

[s] 1 Tim: 6.1 Mal: 1.6. Eph 6.5,7. Col: 3. 22,23. Mat: 8 9. 1 Pet: 2. 18 Tit: 2. 10.

Q. *What is the duty of Maſters to their ſervants?*

A. As to [*t*] chooſe (as neer as may be) ſuch as are vertuouſly and piouſly educated, or diſpoſed: So to uſe them chriſtian-like, doing to them that which is equal, and being helpfull to them for their good, in matters ſpiritual & temporal, to their ability.

[t] Pſal: 101.6. Pſal: 15.4. Pro: 12.10 Deut. 24.14, 15. Col: 4.1 Mat: 8.5,6 Exod: 20.10 Gen: 18.19 Joſh: 24.25

Q. *What is the Honour, we do owe unto our Magiſtrates?*

A. All under their [*u*] Authority do owe them the Honour of Reverēce fidelity, ſubjection & thankfulnes, & prayer for them, & withall ſuch as are concerned in their choiſe, to nominate and elect ſuch, as be Able men, Fearers of God, men of Truth, and hating

[u] Rom: 13.1. Eccl. 10.20 Pſal: 82.1,6 Acts 26.25 2 Sam: 9.6,9 Acts 24.10 1 Kin: 1.23, 24. 1 Sam. 22 14. 2 Sam: 24 3. Eſt: 2.21, 22. 1 Pet: 2. 14. Tit: 3.1,

Co

Coveteouſnes. *Rom:* 13.6. 1 *Pet:* 2.19. *Mat:* 17.22. 1 *Tim:* 2.2. *Pſal.* 21.24. Exod:18.21

Queſt. *What bee the duties which Magiſtrates owe to their ſubjects?*

Anſw. To [w] improve their Authority, as thoſe that be under them, may lead a quiet and peacable life, in all godlines & honeſty. 2 *Chron:* 19.3, 8,9. & 31 20. *Neh:* 13.10,28. *Job* 30. 5,6. & 20.13,14. *Eſa.* 32.2. *Ex.*22.21

w 1 Tim:2.2 Eſay 49.23 Rom:13,3,4 Pſal:122.9 Deut.17.18, 19. Pſal:102.12. Deut:17.2

Queſt. *What are the Mutual dutyes which Miniſters & people do owe each to other?*

Anſw. Inward [x] dear Love and Affection towards each other, and diligent & earneſt prayer each for other. *Eſa:* 51 7. with 1 *Cor:* 13.4,5. *Col:* 1.3

x 1 Tim:6.11 & 4.12. 2 Cor:12.15 Gal:4.19 2 Joh 1.& 4 1 Theſ:5.13 Gal:4.14,15 1 Theſ:1.2. Heb:13.18.

Queſt. *What are the ſpecial dutyes of People to their Miniſters?*

A. Finding them to be of God, they are to [z] receive, eſteem & reverence them, to hear them gladly, to hold faſt their good-doctrine, in faith & obedience; and withall to maintain their eſtate with honourable Proviſion, their Credit with due commendation, their Liberty with juſt defence, and their faithfulnes with meet encouragement.

z 1 John 4.1 Gal:4.14 1 Cor:4.1 1 Theſ:5.13. & 20. 2 Cor 7.15. Rom:10.15. 2 Cor:5,20. Acts 17 11 2 Chron: 20 20. 1 Teſ:2. 13. Mat:7.24 1 Tim:5.17 1 Cor:16.10 & 18. Rom: 16.4 Gal.6.6

Q. *What is farther required, as due to our Church-Officers?*

a Col:4.17. Phil:2. 29 Rom:16.2 Heb:13.17

A. As to [*a*] ſtirr them up (as need is) to fulfill their Miniſtry: So to refreſh and ſuccour them, and to ſubmit to them in all matters pertaining to their Office, according to God.

Q. *Whether is it lawfull to maintein the Miniſtry by a certayin ſet ſtipend?*

b Luke 10.7 Gen:47.22 1 Cor:9.7.15 1 Tim:5.17, 18 2 Chron 31.6,10.

A. It is not only Lawfull, but [*b*] Safe & honourable for a people ſo to do. *Nehe:* 13.10,12. *Rom:* 13.8.

Q. *What is the duty of the Miniſter to his people?*

c Heb:5.4 2 Cor: 3.5,6 Acts 21.14 Rom:1.11 2 Tim:2.15 1 Tim:3.1.7 Acts 20.28 1 Tim:4.12. Tit:2.15 Phil:2 28 John 5 31 Mat:5.13,14 2 Cor.8 22 Rom:12.7 2 Tim:4.5.7 2 Cor:12.14 2 Tim:2.4.

A. To [*c*] attend the will of God in his being with them, to have them in due eſteem, and to keep himſelf in due eſtimation with them: being an exemplary light unto them, and uſing all diligence in all things, for the fulfilling of his miniſtry, and the faithfull diſcharge of his truſt amongſt them, as wherof he is to give an account unto his & their Lord, an other day. 1 *Tim* 1.12. 1 *Cor* 4.4. *Heb:* 13 17. 2 *Cor.* 5.9

Q. *What is the Reaſon here uſed to enforce theſe dutyes?*

d Epe:6 2,3 [illegible]6.11.

A. It is [*a*] the Promiſe of a long, and

and bleſſed life, in a land and place of deſires, given us of God. Jer:29.7.

Queſt. *What is the Sixt Commandment?* Commandement 6.

Anſw. Thou ſhalt not KILL. Exod:20.13

Queſt. *What is the Scope of this Commandement?*

Anſw. To provide for the ſafety of Mans life, and to that end, all are here forewarned, to obſerve & ſhun, what ever may tend to the prejudice, of our own, or an others life, both Spiritual & Temporal. Mat:5.21,26

Queſt. *May murther be committed otherwiſe then in the outward act?*

Anſw. Yes, namely as [e] alſo in heart, geſture, and ſpeeches. e Mat:5.22.- Mat:27.39

Queſt. *What are the evills to be avoyded, which in committing of them, would tend to the prejudice of our own, or an others Spiritual life, or would be called Soul-murther?*

A. Principally, The [f] leading our ſelves, or others, into any Sin: the ſuffering our ſelves or others, to ly in ſin; or the hindering the free paſſage of the means of Grace, in the peace, purity, or power of it. f Rom:6.1. Pro:6.32 & 8.36 Rom. 13:4 Gen: 24.1,2 2 Sam:11.2. Rom:2.4,5 Heb:4.2 Eſay 22.25 & 33.7. Jer. 23.14,27 1 Cor.8.9 Mat.23.13

Queſt

Queſt. *When may one be ſaid, to bee guilty of ſelf-murther, in reſpect of his own natural life?*

g 2 Sam:17. 13. 1 King.2 22. Mat:4.6. 7. Eccl:5.19 Pro:19.15, Eccl:4.5. & 3.13. 1 Tim: 5.23. Mat:9.12

Anſw. Not only when [*g*] he ſhall either contrive his own death, directly or indirectly, or ſhall careleſsly or deſperately expoſe himſelf unto unneceſſary danger: but alſo when he ſhall neglect the due means of life, lively-hood, or health.

Q. *When may one be ſaid to be guilty of indirect murther, as touching another?*

h Deut:22.8. Exod:21.29 Pro:24.11, 12. 2 Sam: 11,16,17.

A. When by a [*h*] careleſs omiſſion, or negligent diſcharge of his truſt, his neighbours outward life & the comfort therof is hazarded.

Q. *To ſpeak of murther committed directly againſt our neighbour, What is the murther of the Heart?*

A. What-ſoever evill is conceived in the [*i*] heart againſt our neighbours life, whereto are referred unjuſt anger and hatred, as the fountaines, Envy, diſdain, contempt, hard-heartednes, feigned freindſhip, cruelty, and ſuch others of the ſame nature; with all their outward ſignes, iſſuing from any theſe fountains.

i Mat:5.22. 1 John 3.15 Acts 7.9 Pro:16.18 Pro:14.21 & 21 13 & 29.5 Ezek:35.5 Pro:6:13

Queſt

Queſt. *What is that frame of heart towards others, which this Commandement then requires?*

Anſw. A heart inclining [*k*] to kindnes, meeknes, compaſſionatnes, & quietnes. 1 *Cor:* 13.5. *Rom:* 12.15.

k Col:3.12 Ephe:4.32 Mat:11.29 1 Theſ:4.11

Queſt: *When may murther be ſaid to be committed by the Tongue?*

A. When [*l*] ſinful anger, or hatred in the heart, is expreſſed by the tongue, in Brawling, reviling, ſcoffing, curſing, tale-bearing, ſlandering, challenging his neighbour, and ſuch like.

l Pro:15.1 & 21.9 1 Pet:2.23 Gal:4.29. Pro:24.9 Pſal:109.17, 18. Pro:26.22 & 25.23 2 Sam:2.14

Queſt. *What manner of ſpeech is here then required?*

Anſw. That [*m*] which is ſo uttered to or for another, as tendring his good. *Mat:* 10.12. *Ruth* 2.4. *Gal.*6.1

m 1 Sam:10.32. Jer:38.7, 8. 2 Theſ:12 4. Pro:31.26

Queſt. *What is the murther, directly committed in act?*

Anſw. The [*n*] impairing, or takeing away the life of ones Neighbour, wittingly, and without a calling.

n Gen:4.8. 2 Sam:13.28 Exod:22.10 1 Kin.21.19 Exod:1.22 Amos 8.4,6 Acts 7.52

Q. *What dutyes are then required here, as reſpecting his perſon and life?*

A. So farr forth, as [*o*] according to his neceſſity, and our calling and ability, to preſerve, protect, & promote

o 2 Sam:21.17. Mat:5. & 42.43

Heb:13.16. Gen:29.13 Mat:25.35. mote his natural life, with the comfort therof, in the actions of Juſtice, Humanity & Mercy.

Commandement 7. Queſt. *VVhat is the Seaventh Commandement?*

Exod:20,14 *Anſw.* Thou ſhalt not commit ADULTERY.

Q. *What is the main Scope of this Commandement?*

[p] 1 Theſ:4.4 5. 2 Pet:2.11 *A.* To [p] preſcribe to us a Rule, for the preſervation of our own, and our Neighbours Chaſtity.

Q. *Seing alſo, the dutyes enjoyned in order herunto are enforced here, by the contrary evills forbidden; What is that which is here forbidden?*

[q] Mat: 15.19 20. *A.* All [q] unchaſtity in the heart, or life; whereby our own or an others Chaſtity in any ſort is impaired.

Q. *Wherein lyes the unchaſtity of the heart?*

[r] Gen:34.2 Judg:16 1 Mat:5.28 Rom:1.24, 25. *A.* In [r] wanton, filthy, unchaſt thoughts, imaginations, deſires, or motions, tending to carnal-uncleanes.

Q. *Whrein lyes the the unchaſtity of the life?*

[s] Gen:38.14 16. Jer:3.7 Cor:6.15 *A.* In [s] the abuſe of things belonging to the body, or of the body it ſelf, to uncleanes.

Queſt

Queſt. *Wherein doth ſuch the abuſes of the things of the body conſiſt?*

Anſw. In the [*t*] uſing of ought, ordained for bodily refreſhing, comfort or ornament; in a way of lightnes, wantones, exceſs, or intemperancy; whence unclean luſts are occationally excited, or cheriſhed, in our ſelves, or others.

t Pro:7. 10. Zeph:1.9 1 Tim 2.9, 10 Jer:5.7.8 Hoſea 7.5,6. Zech:16.49

Queſt. *Wherein lyes the abuſe of the body it ſelf?*

In the [*u*] wanton, immodeſt, unchaſt actings, of any parts of the body, (tending to uncleanes:) as of the whole body, in any unlawfull conjunction.

u 1 Cor:15. 33 Col:3.8 Pro:7.13. & 14.7 1 John 2.16 Mat 5 28 Tit:2.3 1 Cor:6.18 Heb:13.4 Lev:18.19 Lev:15.23. Rom:1.26, 28.

Queſt. *Wherin lyes then, that Chaſtity, we ought to preſerve?*

Anſw. In that which is [*w*] inward in the heart, conſiſting in a holy freedom from the motions of unlawfull concupiſcence there: and in that which is outward of the body, when it is not inſtrumental to the acting thoſe motions in the life.

w Col:3.5

1 The:4.4.5

Queſt. *How may the unchaſtity of the heart and life be avoyded; and the chaſtity of both be preſerved?*

Anſw. In general, [*x*] in being in Gods

x Gen:39.9 with 20

Psal:119.9. Pro:2.10,16 1 Tim:2.9 Ephes 5.3,4 Pro:23.30, 33 2 Tim:5.13.

Gods fear, in delighting our ſoules in God, in his word, in his ordinances, & wayes: In the exerciſe of modeſty, & ſhamefaſtnes, of temperance, and ſobriety, and of diligence & painfulnes, in the dutyes of our general and particular calling.

Queſt. *How may this Chaſtity be preſerved, by perſons in a ſingle eſtate?*

91 Tim:5.11 14. 1 Cor:7.2 & 9.39.

Anſw. Such not having the gift of continency, (the former meanes not avayling) are to ſeek, or accept according unto God, the benefit of Marriage.

Q. *How by thoſe in married eſtate?*

Ephe:5.28 29. Pro:5.19 1 Pet:3.7 1 Cor:7.5, 10,12.13 Pro:31.11.

A. By a [ζ] mutual affecting each the other, with a true Conjugal-love: and doing what ought to be done, for the preſervation & encreaſe of the ſaid love, ſtudiouſly avoiding the contrary.

Commandement 8.

Queſt. *What is the eight Commandement?*

Exod:20.15

Anſw. Thou ſhalt not STEAL.

Q. *What is the Scope of this Commandement?*

A. To preſcribe a Rule, for the preventing of any unjuſt alienation of our own, or an others Goods.

Q. *To what end may this be?*

Anſw

Anſw. That each one [*a*] may enjoy peacefully, and without diſturbance his own juſt Rights & proprieties in reſpect of any theſe outward good things

a Deut.28.11 Num:16.32 Exod: 22.7, 8 Mat:20.15 Gen:9.11 Num:27.4. with 7.11

Queſt. *What are thoſe evills, which croſse the Scope of this Commandement, as it provides for the ſecuring our own right*

Anſw. The [*b*] inordinate deſires, and luſtings of the heart after outward things, Raſh ſpeeches, tending to ones own outward detriment; Idlenes, unthriftines, nigardlynes, with the neglect of any due means for the preſerving or recovering, ones own right.

b Pſal:78.30 Pro:6.1,2. Eccl.10.18. John 6.12. Eccl:6.1,2 2 Kings 8.3.

Queſt. *What? as the ſame provides for the ſecuring anothers right?*

Anſw. What ſoeuer [*c*] inward motions, or outward actions, or ſpeeches, do naturally tend to the prejudice of the outward right of another, or others: whether any family, Church, or Common-weale joyntly, or any particular perſon, or perſons ſeveredly.

c Hab:2.9, 10,11. Pro: 1.11. & 20. 14. Tit:2.10 Pro:28.24. Mal:3.8. Pro:10.2. Mic:7 3. Pro:11.26. Amos 8.6. Pro:22.28.

Q. *How many wayes may a perſon be wronged by another in his eſtate, under a pretence of doing him right?*

A. So many wayes, as [*d*] any the diſtinct Rules reſpectively referring to

d 1 Sam:18. 17,25.

the differing contracts of this life, are any way crosſed.

Queſt. *How are theſe Rules ſquared?*

e Gal:5.13. Eph:4.2. & 5.2. Rom:13.10.

Anſw. Though [*e*] differingly, as reſpecting their differing caſes, yet all of them after the Analogy of that general Rule of Love.

Q. *What is that general Rule of Love?*

f Mat:19.19. Mark 12.21 Phil:2.4, 1 Cor:13.5, 6. 1 Cor:10. 33.

A. To [*f*] Love thy Neighbour as thy ſelf, and ſo to ſeek his good with thine own.

Q. *Whence is it that theſe Rules are oft broken under ſuch a pretence?*

g 1 Theſ:4,6 Pro:20.17. Pro:26.24. Jer:17.9.

A. Through the [*g*] manifold wiles framed in the corrupt mind of man, to ſerve himſelf by.

Q. *How many wayes may one be wronged of his right, without all colour of right?*

h Luk. 10,30 1 Sam:2.16. Exod:22.1 Tit:2.10 Pro:28.24 Deut: 19.14 Gen. 26.14, 15. Leu :22.1.3 Lev:6.2,4 2 Theſ:3.11 Plal:50:18 Pro:29:24

A. When [*h*] that which is his, is unjuſtly taken away, either by force, in an open violent way, as by robbery, or ſuch other like violent practiſes of miſcheif: or elſe in a ſecret way; as by pilfering, or any encroaching practiſe or otherwiſe by fraud, as by couſenage concealment, gaming, or by any other crafty & unwarrantable artifice, either for

for the procuring, or detaining ought from the right owner.

Queſt. *What is the Root of all this manner of evill?*

Anſw. Covetouſnes, [*i*] attended with diſtruſtfulnes of Gods Providence.

Queſt. *What vertues are required to be exerciſed on the contrary part?*

Anſw. Honeſt [*k*] frugality, liberality, & equity. 1 *Tim:* 6.17. *Lev.* 6.2

Queſt. *What is the ninth Commandement?*

Anſw. Thou ſhalt not bear FALSE WITNES againſt thy Neighbour.

Q. *What is the Scope of this Commandement?*

A. By prohibiting any kind of [*l*] falſe Teſtimony, tending to our own, or an others hurt, in any the aforeſaid reſpects; to inferr a ſtanding Rule, for the obſervation of Truth & fidelity, in all our witnes bearing.

Q. *When is a man ſaid to give a falſe Teſtimony againſt himſelf?*

A. When he ſhall either [*m*] over value, or under-value himſelf to himſelf, in his own heart; or ſhall expreſs the ſame to others, by ſpeech or geſture

i 1 Tim:6.9. 10. Mat 6.34 Pro:27.20. & 28.20,22.

k Eph:4.28 Pro:6.1,6,8, & 21.20. & 27.23. John 6.12. Pro:6.3. & 30.9.

Commandement 9.

Exod. 20.16

l Zeph:3.13

m Pro:13.17 Rev:3 17. Pſal:31.22. Pro:23.14. 2 Sam:1.16. 2 King:5.25 Pro:30.20 Pro:27.2

in any way of boasting or debasing, excusing or accusing himself besides Rule.

Quest. *When may he be said to receive a false Testimony, concerning himself?*

n Acts 12.22 23. Psal:7.3.4.5

Answ. When [*n*] he shall hearken to such as either flatter him, or falsly do accuse him.

Q. *But is there any other way, by which this Commandement is broken, by bearing false witnes to our selves?*

o Psal:14.1. Job 22.13. Psal:50.21. 2 Pet:3.4. Jer:43.2.

A. Yes assuredly, as [*o*] if any one shall give or receive to himself, a false testimony concerning God, his Truth Will or wayes; or concerning man alive or dead.

Q. *What is then required, to bear witnes truely touching our selves?*

p Rom:12.3. Tit:2.6. 1 Pet:5.8.

A. 1. To [*p*] judg of our selves, according to sobriety.

q Pro:27.2. John 21.20, 24.

2. To [*q*] speak of our selves according to modesty.

r Mat:23.27 28 Pro:27.6.

3. To [*r*] lead our lives according to sincerity.

Q. *How may a person (whether a publick or private person) be said to bear false witnes against an other?*

s 1 Tim:5.4 Mat:11.1. 2 Sam:1.13. Acts 2.15. 2 Sam:17.28 Rom:14.4.

A. By [*s*] evill surmises, rash judging, disdain, or unjust contempt, and by false

admiration, conceived in the heart, and uttered in the ſpeech or geſture; or by the neglect of appearing in a good cauſe, or ſpeaking, or acting for it when called to it.

1 Chr:15.29. Pro:11.12. Pſal:22.7 Jude 16. 1 Cor:3.4 Eſter 4.14. Gen:31.8,9.

Queſt. *When, or in what caſe is this Commandement broken in, or by an orderly-publick-Civil-Aſſembly?*

Anſw. When any [*t*] Political-Law is attempted or made, as reacheth not, but croſseth the great end, namely the conſerving, or promoting the publick peace, and quiet of the ſubject, in all godlines & honeſty.

t Pſal:94.20. 1 Tim:2.2. Rom:13.4. Dan:6.9. 1 Kin:15.14 2 King:12.3 1 King:12. 28,30.

2. When in [*u*] Publick places of Judicature (notwithſtanding wholſome Lawes) Judgment is perverted, Records are unfaithfully reported, or preſerved, unneceſſary ſuits are managed, falſe inſtruments are forged, falſe witneſſes ſuborned, untrue or uncertain accuſations preferred, juſt uccuſations receded from a juſt ſentence rejected, a good cauſe calumniated, or betrayed, or a raſh or falſe teſtimony exhibited.

u Exod:23 6,9. Ezra 4.19. 1 Kin:21.10 Rom:13.2 Eſther 3.8 Dan:5.1. Pſal:94.21. Acts 24.2,6 Deut:19.16, 19. Acts 25.7

Q. *When out of places of Judicature?*

A. When [*w*] an unjuſt Law or ſentēce ſhall, or a juſt ſhall not be executed

w Judg

Queſt. *Is there any danger of the breach of this Commandement, by falſe-witnes bearing publickly, in our Church-aſſemblyes?*

Anſw. Yes, manifold wayes; For beſides what ſuch do, who either falſly aſſume to themſelves, the name of a Church, or do uſurp an exorbitant Power over the Lords heritage: Falſe-witnes may be born, either by a Church joyntly, or by an Officer, or member in particular.

Rev:2.9. 1 Pet:5.3. 1 Cor:5.2,6. Gal:3.1,3,4 3 Ioh:9,10. Act:5.3.8.

Q. *But may not a falſe witnes bearing, be in a more ſecret way conſidered?*

A. Yes, As when by our Elections or Proxies, the more [y] worthy ſhall be ſet by, and the unworthy preferred: when infamous & defamatory Libells are ſecretly ſpread; or publick defamatory rumours raiſed or augmented.

1 Pſal:12.8. Mat:27.20. Neh:6 6,7. Exod:23.1.

Q. *How may a man be ſaid to bear falſe witnes privatly againſt his neighbour*

A. 1. By either [z] an unworthy and untrue commending, or an unjuſt condemning of him behind his back, to a ſingle perſon.

2 Pro: 14.24 Deut: 28.24

2. By [a] receiving ſuch a falſe report.

Pro:17.4. Pſal:15.3.

a.

3. By [b] aſſerting ought either expreſly, or by way of equivocation; contrary to the preſent trueth of the thing. *John* 8. 44. *Mat:* 26. 61.

b Ephe:4.15. Pſal:6.5. 1 Sam:19.13

4. By [c] promiſing ought to be done afterward, which either is not intended at the time, or is out of the power of the promiſer. As appears in unfaithfull, deceitfull, or unadviſed promiſes.

c Pro:25.14. 2 King:18. 21.

Q. *What is then required of us here?*

Anſw To [d] judg righteouſly, to ſpeak truely, and to deal faithfully.

d Pro:31 9 Pſal:15.2. 3 John:5. & 1 King. 22.7

Queſt. *VVhat is the tenth Commandement?*

Commandement 10.

A. Thou ſhalt not COVET &c:

Exod:20.17

Queſt. *VVhat is the Scope of this Commandement?*

Anſw. To [e] preſcribe a Rule, for the right ordering of our hearts, in reſpect of the very firſt motions & deſires therof, in all thoſe things which concerns our Neighbour, or our ſelves.

e Pro:4.23. & 16 32. Pſal:119.36. James 3.8.

Queſt. *What is here forbidden?*

Anſw. As well the [f] barrenes, or emptines of the heart & mind, of any ſuch motions, thoughts, or deſires, as tend to our own, or our Neighbours

f Rom:3.23. 2 Cor:3.5 Rom:7.18 Jer:4.1 Jame 15

Rom:7.21
Mat:15.19
Rom:7.5
Col:3.5
Gen:6:51
Phil:1.18
Psal:131.2

good: as the presence of inordinate motions, and evill desires tending to the contrary; and discontent at our present condition attending the same.

Quest. *What is then here required?*

g Pro: 16.32
Heb:13.5
1 Tim:6.8
Mat:6.13
2 Cor:10.5.
Ephe:5.9
Phil:1.9.

Answ. A [g] well ordered frame of the heart, quietly contenting it self with the present portion or condition measured out by God unto us: timely resisting & suppressing, the motions, and temptations of the Divel, world & flesh; and richly abounding with good motions, thoughts & desires, as in respect as well to our Neighbour, as to our Selves.

FINIS.

Errata.

Some in the body of the page, As, *p.* 45. *l.* 2. *read* and of the Steward. *p.* 47. *l.* 20. *for iniciating seal read* inicial, or iniciation seal. *p.* 51. *l.* 16. *for gave, read* immediatly gave & uttered as his will. *p.* 79. *l.* 1. *r.* abuse of ye things of the body. Some in ye margent As, *p.* 9. *l.* 21. *r.* Luke 7. *l.* 25. *l.* Rom:5. *p.* 11. *l.* 12 *r.* Hos:1.9,10. *p.* 13. *l.* 24. *r.* Psal:119.49. *p.* 23. *l.* 1 *r.* Mat:13. *p.* 24. *l* 12: *r.* Psal:140. *p.* 25. *l.* 18. *read* Jer:6. *p:* 26: *l.* 3. *r:* Pet:4: *p.* 33. *l.* 9: *r.* Pro:30 *p.* 40. *l.* 6. *r.* Eph:1. *p:* 48. *l.* 12. *r* Ezek:4; *p:* 50. *l:* 15 *r:* Gal:2: *p:* 52. *l:* 4. *r:* Esay 45. *p:* 55. *l:* 13. *r:* 2 Pet 1. *p:* 69. *l:* 2. *r:* Eccl:10.2. *p:* 70. *l:* 25. *r:* 11,13. *p.* 78. *l:* 11. *r:* 1 Pet: *l:* 27. *r:* Jer:5. *p.* 72 *l.* 16. *r.* Ez. *p.* 25. 19 *r.* Jer. 6. 10

List No. 570

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"To the early part of 1657 also belongs the first Chelmsford catechism - 'The Watering of the Olive Plant in Christs Garden. Or a Short Catechism For the first Entrance of our Chelmesford Children: Enlarged by a three-fold Appendix By John Fisk Pastour of the Church of Christ at Chelmesford in New-England. . . Printed by Samuel Green at Cambridg in New-England. 1657.' This is a small octavo of 88 pages,the catechism itself filling pages 5-16,the remainder being devoted to the 'three-fold Appendix.' It was published at the expense of the inhabitants of Chelmsford four years after the settling of the town,and was compiled by their first pastor, the Rev.John Fiske,who in 1655 had removed to the town from Wenham (then a part of Salem village),taking with him the greater part of his flock. The preface of two pages,'To the Church & Congregation at Chelmsford,Grace & Peace,through Jesus Christ,' is signed: 'John Fiske,Chelmesford this 25 of 1.mo.1657.' The title of the catechism comes from Psalm 128:3: 'Thy children shall be like olive plants round about thy table.' A single copy is known - the one in the New York Public Library (Lenox collection),which was formerly Livermore's,bringing $106 in his sale in 1894,a sum estimated by Dr.Green as being probably equal to one-half of Fiske's annual salary."